
APOSTOLIC SUCCESSION

A HAND BOOK

Constance Shepherd
from the Author.

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C. Shepherd.
given to
L. Gunning
St. Peters.
Winchester

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A HAND-BOOK

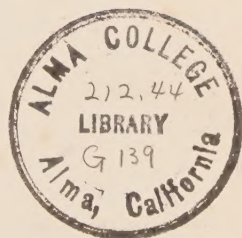
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APOSTOLIC SUCCESSION IS THE ONE THING NECESSARY.

OTHER QUESTIONS, SUCH AS THE BISHOP OF LINCOLN'S, ARE SECONDARY.

PREFACE TO THE SECOND EDITION.

I HAVE written these chapters in the hope that they may help both Roman Catholics and Anglicans to understand a question which in importance stands first, and yet is often less understood than other secondary matters.

How strongly many Anglicans of the present High Church Party dislike and regret the destructive work of the Protestants and Puritans of the sixteenth century is, I think, quite well known. Their abhorrence of the Thirty-Nine Articles, which were so long venerated in England as the Magna Charta of pure Christianity, has led many among them to doubt of their religious position. To such suffering souls, tormented by anxious and perplexing thoughts, it is often said: (1) "*We have true Apostolic Succession, therefore we are quite safe. What more can we desire?*" (2) "With patience and earnestness we can in time repair all the mischief done by the Geneva men of Elizabeth's day." (3) "Meanwhile, let us labour heartily to re-Catholicize England by restoring the truths and devotional practices banished or disfigured in those calamitous times." (4) "Thus we shall prepare the way for a thorough and happy corporate reunion of England with the rest of the One Holy Catholic Apostolic Church." (5) "But for the present we must be content to suffer with our sick mother the suffering Church, and do our duty where Providence has placed us in the Anglican branch of the Catholic Church."

Whether this advice be sound, or can be conscientiously given or adopted, must evidently depend entirely on the first proposition, "*We have true Apostolic Succession, therefore we are safe.*" For, on the one hand, it might be correct that if the Christians of any country, while deploring prevalent abuses, could truly say, "*We have still Apostolic Succession,*" they would not be called upon to secede and seek refuge in some other community; but could labour, and ought to labour, to save their souls and help their neighbours where they are, hoping and praying meanwhile that better times might come and all abuses be corrected.

But if, on the other hand, men find on examination that they have *not true Apostolic Succession*, that they do not in any true sense form a portion of the One Holy Catholic and Apostolic Church of Christ, then they would not be justified in waiting where they are in the hope that by patience and suffering and zeal they could bring the sect to which they belong back to the fold of Christ. This is, I think, obvious. No Saint of God's Church would ever advise a Jew, a Mahometan, an Arian, or a Mormon, or a Methodist, to remain where he is, and to content himself with hoping and working for a corporate union of his co-religionists with the Christian Church. First, because by remaining in a false religion you give example to others; and one apparently good man influences many not good. Then, secondly, because "charity begins at home." Every man is bound in the first place to make his own "calling and election sure."* Every man is created first of all to save his own soul. This is the "one thing necessary."† "What shall it profit a man if he gain the whole world and lose his own soul?"‡ Or, when life in this world is ended, and "the dust returns into its earth from

* 2 St. Peter i, 10.

† St. Luke x.

‡ St. Mark viii.

whence it was, and the spirit returns to God Who gave it,"* "what exchange shall a man give" to our Lord at the Judgment-seat, "in place of his soul?"†

If the Jew or the Mahometan pleads, "I waited where I was in order to bring about a corporate union of my people with the Christian Church," will that plea be accepted? The duped victim of the Father of Lies will then himself see clearly, when it is too late, that "*the serpent deceived me.*"‡

"Life was too short. I had no right to waste all the time given to me wherein to work out my own salvation in a vain dream that I might by waiting bring all my people to the truth of Christ. Alas! *the serpent deceived me.* 'Attend to thyself,' St. Paul wrote to St. Timothy. I ought to have done so. Alas! alas! *the serpent deceived me.*"

"'Do thou follow Me!' the Lord said to Simon Peter. 'What is it to thee' what other men shall do? I ought, if necessary, to have plucked out my right eye, and cut off my right hand, to follow the Lord; no matter what others did. I see it now—woe is me!—*the serpent deceived me.*"

"I heard men say that I could remain content where Providence had placed me, and I accepted this teaching. Too late, too late, do I now see that it was not the Providence of God that placed children in Mahometanism, or Arianism, or Puritanism, or any other sect whatsoever. *We fools! we fools! § The serpent has deceived me and ruined me!*"

Here then is the one great question for all Anglicans who are men of goodwill: "Have we, or have we not, true Apostolic Succession?"

There is not in the Bishop of Lincoln's case any issue that can at all compare with the momentous gravity of

* Eccles. xii.

Mark viii.

‡ Genesis iii.

§ Wisdom v.

this question: "Have we Anglicans really and truly Apostolic Succession?"

Nay, more, all those earnest and well-meaning men of the High Church Party who are at this time so desirous of Catholicizing this country will, I am sure, if they apply their minds to this great question, soon see clearly that the true way, the short way, the efficacious way, and perhaps the only way, of bringing England to Catholic truth and unity, is to spread abroad diligently and with perseverance sound notions with regard to *Apostolic Succession*.

P. G.

114, Mount Street, Grosvenor Square.

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CHAPTER I.

SOME *VERY* ELEMENTARY NOTIONS ABOUT *SUCCESSION* IN GENERAL.

“HAVE we not in the Anglican Church, *Apostolic succession*, what more can you want? We are safe.”

Yes, I think that if in the *true* and *full* and *complete* sense of the word Anglicans could justly lay claim to Apostolic succession, they might remain where they are and labour to correct all abuses. I will try to make my meaning clear and intelligible.

Succession and *successor* are elastic words which may be stretched so as to comprehend a great deal, or may in their compressed state mean very little. A man may be successor to another in some very partial and limited and defective and infinitesimal sense; or, he may be fully and completely and adequately the successor of his predecessor. Let me illustrate by some simple and familiar examples different degrees and kinds of succession. I will begin very low down.

If the Grand Monarch, Louis XIV., rises from his bed in the morning, and, when he leaves his chamber, a privileged cat of the royal household leaps upon the bed and takes possession of the pillow, this cat may be said to be, *in a certain sense*, infinitesimal, if you will, but still undoubtedly in some *true* sense, the successor of the King; for clearly it now occupies the bed that an hour ago was occupied by Louis the Great. In like manner, when persecuting Roman Emperors ordered wild beasts to be stabled in a Christian church, there is evidently a sense in which these intruders are the successors of the clerics and the faithful who used to worship there.

A.

A. In the next place, advancing to higher things, there are in this country religious Communities which occupy the ancient Palaces of mediæval Bishops or Kings. They teach their pupils in the chambers where, perchance, the bishop wrote his pastorals, or in the royal banquet-hall. Clearly they have succeeded to the Bishop or the King; but as they have not episcopal or regal powers, they are only in a most limited sense the successors of the bishop or the monarch.

B. Another example; Oliver Cromwell follows King Charles I. in the Government of this country. He is therefore in a certain sense the successor of the King; but the sense is limited, as (1) his office widely differs from that of the King; for he is not King, but only Protector; and (2) as he does not hold his office by right of inheritance, and cannot hand it down to his children, unless Parliament shall so enact, he has not succeeded in full to the position of King Charles, and therefore is not in the complete and perfect sense his successor.

So too we may say of the late French President, Grévy. He was the successor of the Bourbons and Napoleons, but clearly only in a partial sense; as he was neither King nor Emperor.

From these examples, my first conclusion and first principle or canon is, that to be a real successor in the full and entire and adequate sense of the term, he who succeeds ought to be to-day, in his *official capacity* at least, in all respects what his predecessor was when he held office and figured on the scene.

C. I say *officially*, because both successor and predecessor have each their *personal* qualities besides their *official* character and position, and it is not necessary in order to be a successor in full, to have all the *personal* qualities of the predecessor.

In a hereditary monarchy if the son succeeds legitimately to his father, and has precisely the same powers and same position as his father, and holds them by the same title, and can pass them on to his heirs as his father did, the son is in this case *officially*, in the full sense of the word, successor to his father. As far as his *position* is concerned,

he is an exact reproduction of his father, his true image and a second self.

If in addition to this, he possesses all his father's talents and his virtues or vices, he becomes a still more faithful copy of his father; and in a certain sense might be said to be more perfectly his successor. But this *personal* resemblance is not required, according to our ordinary notions, for succession in the complete sense of the word. We usually only think of *official* succession; and when the Prince succeeds to the King his father, and has all his rights and his full title, we consider that he has succession in the entire and complete sense of the word.

A second elementary principle with regard to succession is that even when a royal child seems to have by lineal descent and primogeniture a right to succession in the fullest sense, circumstances may occur which deprive him of his right. For in the first place, death may step in and rudely abolish all claims. The King must, to say the least, be a living man. If the first-born son therefore dies young, no right of succession remains attached to the lifeless corpse.

Then again, in some countries the lawgivers have ruled that none but a man shall succeed to a man on the throne; the female line is excluded. They wish the successor to be as like as may be to his predecessor; more of a second self. If, then, the first-born be a daughter, she has no right of succession. I have said that this chapter is to be made up of very elementary notions, but be patient, kind reader, as they may prove useful later on in future chapters.

In like manner, if by the visitation of God the heir to a throne were afflicted even more grievously than Nabuchodonosor was, so that all physicians are agreed that he can no longer rank among men, but is permanently fixed among the grazing animals, then lawyers would rule that this new creature, this monster, has no right to succession. He was once of the royal family. He was once the Prince. He was once the heir-apparent; but now that he has degenerated into this inferior condition, he is no longer his

former self. He is altogether a new creature. This new creature has no right of succession. The successor to the throne must be according to the common sense of mankind one of our own human race and species, as his predecessors were. In like manner if the heir-apparent rebels against his king, against his father, against his country, he becomes morally an unnatural monster, and forfeits his right to succession.

E. This, then, I think, is another undoubted principle with regard to all succession that a successor to be so in the full sense of the word must be at least of the same kind, the same species with his predecessor, and if the legitimate heir so changes his nature that he no longer bears any resemblance to his forefathers, but is quite a new and different creature, he forfeits his right to succession. *Officially he must be the exact reproduction of his predecessor; and this cannot be unless he has the same nature and all the essential personal qualities of his predecessor.*

N.B.—As this Handbook is mainly intended for the instruction of learners, some questions are appended to fix in the mind the doctrines contained in each chapter.

QUESTIONS.

- A. When is succession partial?
- B. Was Cromwell the successor of King Charles I.?
- C. What is the difference between official character and personal character?
- D. Can a successor forfeit his right of succession? Give some instances.
- E. What is necessary for complete and perfect succession?

CHAPTER II.

ELEMENTARY NOTIONS ABOUT *APOSTOLIC* SUCCESSION IN PARTICULAR.

1. IT is often said in law that in hereditary and stable monarchy the King never dies ; that is, the kingly office always endures. This supposes that the new King succeeding shall be, officially at least, and so far as his kingly position is concerned, an exact counterpart of his predecessor, with the same title, the same rights, and all other essential properties.

Now if the King does not die, it is much more true that the Church of Christ does not die. It is to live on "till the consummation of this world," and then will endure purified and glorified for ever and for ever in a better world. Through all the centuries of this world there must be unbroken continuity.

A.

2. Consequently the Church of each century ought by rights to be like the Church of the last, and one with it : and so any Church which at the present day has Apostolic succession, *in the true and full sense of the word*, must be an exact *reproduction* in all essential and vital points of the Church of past centuries, and so of the early Apostolic Church ; or, to speak more exactly, must be *the continuation* of the Apostolic Church ; another self, one, and identical with it.

B.

3. In ordinary pedigrees, there are direct lines and collateral lines ; but as the early Apostolic Church stood alone in the world, having no brothers nor sisters nor kinsmen, it can have no collateral branches. All the legitimate heirs must be in the direct line. I mean that all the bishops and priests who belong to the Church of the present time which has Apostolic succession in the true

C.

and full sense, must be able to trace their pedigree not to some ancient kindred Church, but to the one Apostolic Church itself. This means that they must at least have a body of bishops whose consecration comes to them through an unbroken line of true bishops from the early Apostolic Church, and who in their turn have rightly ordained a body of priests for their own Church: and this must also have all other essential features and properties of the Apostolic Church.

- C. 4. In the kingdoms of this world, William the Conqueror may thrust out Harold and reign in his stead. William of Orange may dethrone James and take his place. In such cases, if the new King who succeeds by right of conquest secures to himself all the authority and prerogatives and the full position of the dethroned monarch, he can be called properly and truly the successor of the King cast out; not however in the fullest and most accurate sense, since he is not the exact reproduction of the dethroned monarch, as he does not hold the throne by the same title.

In the Kingdom of Christ there can be no succession of this kind by right of conquest; the true successor must be the lawful heir in the direct line. No usurper can reign.

- D. 5. In hereditary kingdoms of this world the lineal heir may, as we have seen in the first chapter, sometimes entirely forfeit his rights. If he dies young, his rights go away from him to another. Again, if he comes into the world not a human being but a monster; or if he degenerates by some visitation of God, as Nabuchodonosor did, and becomes *permanently* changed into a lower animal, his claim to succession is gone. So too, if he rebels against his country and makes war upon his native land, he becomes morally a monster and may forfeit all right to succession.

- E. Similar rules apply to succession in the Church of Christ. The Arians and Nestorians could trace back their pedigree to the early Church. I mean that even after their revolt and rebellion, and when they were cast out and anathematized as anti-Christian enemies of God and man, they had among them true bishops rightly consecrated and a body of priests validly ordained; but because they cast

away the true Gospel of Christ, they ceased to be the living heir; they lost the proper heavenly shape and form, and were changed into a monster. They retained, indeed, some celestial features and organs, such as the true Sacrifice and true sacraments, but with these portions of the heavenly body were now mixed up unnatural, misshapen, and hideous growths and deformities that were from Hell. The result was a monstrous phenomenon that could have no claim to Apostolic succession.

Any Church then of to-day which has Apostolic succession in the complete sense of the term, and is truly and really the successor of the early Apostolic Church, must not only be the legitimate offspring in the direct line, *but also must continue to be of the same nature and species, and have all the essential and vital parts, the main organs and the Constitution of the Apostolic Church; and the life-blood of the early Church must be flowing in its veins. Nothing essential or integral or vital must be wanting.*

F.

The Scotch Presbyterian Kirk, therefore, even if, by an impossible supposition, it still held all the doctrines of the Apostolic Church, yet, because it has neither bishops nor priests, and consequently must want many of the sacraments and the everlasting Sacrifice, cannot possibly be in the adequate sense the successor of the Apostolic Church.

G.

Yet clearly, there is *a sense*, a very unsatisfactory one, in which the Kirk may be called the successor of the Apostolic Church. It can lay claim to that name on two grounds or titles; (1) because it *comes after* the Apostolic Church and occupies the ground formerly held by the Church of the Apostles; and therefore it has the same kind of succession which the cat had when it took possession of the royal pillow of Louis Quatorze. This title is not much to boast of. But there is something more than this. For (2) the Kirk can claim to be *in some degree* the successor of the Apostolic Church *because it retains some of the features of the early Church of Christ, and keeps possession of some of the treasures of the Apostolic Church.* It retains the ancient Bible, *or something more or less like it*, and retains Baptism, whether validly adminis-

tered or not, I cannot say. On this second title it is necessary to enlarge a little.

H. Through the malice and trickery of Satan, a vast multitude of sects and false religions are disfiguring and desecrating the face of the redeemed world, and every one of them claims to be the Church of Christ, the successor of the early Apostolic Church. All these Churches can claim succession on the same title as the Presbyterian Kirk, (1) because they have all of them the cat's right; for they all occupy the place that once belonged and still belongs to the Apostolic Church; and (2) *they all bear some resemblance* to the Church of Christ.

I. This needs must be so; for Satan is too sagacious to design a new religion on *entirely a new pattern*, such as would be thoroughly according to his own heart; for when he founds a new sect, one more false religion, the pious and the godly are the prey that he is wishing to catch. For drunkards and for carnal men, for lovers of money and men of blood he has other kinds of temptation; but if he wishes to catch the souls of pious men and women he must bait his hooks with something that looks like holiness. Sometimes, as, for instance, during the Reign of Terror in France, he does not disguise himself, but stirs up his apostles and his ministers on earth to be what he himself is—for he is a “murderer from the beginning” *—and to gain their ends by diabolic malice and hatred and shedding of blood. But more commonly Satan craftily disguises himself as an angel of light, and puts his whole trust, when warring against God and man, *in trickery and lying*.

J. In the Garden of Eden his one weapon was *a lie, a gross lie, a most absurd lie*. The first man and woman were to become “like gods,” if they ate the fruit. For he scorned them as much as he hated them. They were made of the slime of the earth; they had not his vast intellect; any clumsy lie would be good enough for them. This weapon succeeded so well on that momentous day of battle that he has *usually* been content with it ever since, and seeks for nothing better. His whole warfare, as a rule,

* St. John viii. 44.

is carried on by *lying and trickery*. By day and by night the spirits of darkness travel untiringly "round about the earth and through it," * *whispering lies* into the souls of men; *lies* about God, and *lies* about men. *Lies* about past sins, that they are not forgiven; *lies* about present sins, that it is impossible to confess them and break away from them; *lies* about future sins, that if consummated no great harm will befall us.

And so, he tells lies against Christ our Lord, and calumniates Him and the One Holy Apostolic Church founded by Him. It is not good enough; another and another better religion must be started. So too he calumniates the Holy Bible. He persuades his dupes to travestie the Sacred Scriptures, to turn the heavenly words into their own conceits, and then to preach with pertinacity that the Bible teaches all the imaginings of their own corrupt hearts.

It is said, and said with truth, that the devil hates holy water. If he does, how much more unwelcome to him, how much more terrible, must be the Holy Sacrifice of the Mass, the most Blessed Sacrament of the Eucharist, and the Sacred Scriptures, which contain God's truth. And yet at times he is well content to tolerate these heavenly things, to put up with them, and even to give them a prominent position. Why so? Why does he act thus?

K.

First because he sees clearly that there are many pious and faithful souls whom he cannot decoy into the horrors of Arianism or similar anti-Christian heresies unless they are reassured, when they hesitate, by seeing the sacred altar, the most Holy Mysteries, the true bishop with his mitre and his crosier, and the true Liturgy of the Apostolic Church. They must be tricked and duped.

Mark again his seeming partiality at times for the Bible; and yet what does the Father of Lies hate and abhor more than truth—God's truth? Still he becomes the choir-master and leads the chorus when Luther and the Methodists, and the Anabaptists and the men of the Low Church, and the Broad Church, and his dupes in every other sect sing loud anthems in praise of the Bible. The

* Job i. 7.

Bible is his best decoy to draw his victims away from the unerring teaching of the living Church.

K. Secondly, Satan tolerates all these sacred spoils taken from the Holy Church because by tolerating them he can have them profaned and degraded and desecrated, and thus multiply sin and sacrilege. If he can induce true bishops and real priests to apostatize from Christ and become Arians and Nestorians, and then, with the dark sin of heresy upon their souls, to go wantonly and wickedly to the altar to celebrate, validly but most sacrilegiously, the Sacred Mysteries, and moreover from the pulpit to urge and exhort their misled brethren to receive and profane the Holy Sacraments without renouncing the abominations of Arian unbelief, he thus wins a far more welcome triumph than he can gain in the Kirk of Scotland, where there are no true priests and bishops to bring the abomination of desolation into the sanctuary.

L. Some vestiges then, some relics and remnants and fragments of the Gospel of Christ and of the treasures of His Church, *and a front row of godly looking ministers or elders*, Satan must retain in every new religion which he devises as a bright bubble to amuse men for a time and burst when it has done its work of ruin. All false sects are claimants to Apostolic Succession, and consequently must have some trace of resemblance to the early Church. Therefore, M. all earnest and sincere Anglicans who are desirous to be Catholic themselves and to Catholicize their countrymen, must not rest contented with some worthless counterfeit of Apostolic succession; they must look for the reality, and accept nothing less. If they have been properly baptized, Apostolic succession in its full sense is theirs by birthright; N. since by Baptism every child, no matter by whom baptized, becomes a member, not of the Lutheran or Calvinistic or Protestant body, but of the One Holy Catholic and Apostolic Church. Never then should they let themselves be put off with any spurious imitations of the early Apostolic Church. They must study this question carefully and diligently: "Is our Church of to-day, truly and really, and in the adequate sense, the successor, the heir, the lineal descendant, the perfect image, the reproduction, the con-

tinuation of the Apostolic Church, one with it and identical?" There are cheap and worthless imitations without number, but we want none of them.

Three things, at least, ought to be found in any Church of our times which is truly and really the successor of the Apostolic Church. (1) It must have precisely *the same Gospel* that the Apostles received from the Holy Spirit, and preached to the faithful. (2) It must have *the true and real Sacrifice* of the Altar, and *all the Sacraments*, without any exception, which Christ left to His Apostolic Church. (3) It must have precisely *the same organization or Constitution* which we find in the Apostolic Church.

The British Constitution supposes King, Lords, and Commons. If the House of Lords were now abolished, or if hereditary Peers were turned into life Peers, this would be a substantial change in the Constitution. So too if the Commons were swept away by a *coup d'état* and a despotism established, the Constitution would be subverted.

Every Anglican therefore who sincerely wishes for truth and salvation ought carefully to ascertain whether the Body to which he belongs (1) has all the essential properties just enumerated, that is, whether they have *all the doctrines* of the Apostolic Church; (2) whether they *certainly and beyond doubt* possess the *Everlasting Sacrifice* and *all the Sacraments* of the *early Church*; and (3) whether they retain the *Constitution, the organization, the form of Government* of the Apostolic Church.

QUESTIONS.

- A. The Church never dies—What does this mean?
- B. Can the Apostolic Church in any century differ essentially from the Apostolic Church of early days?
- C. What about its Pedigree? its Bishops and priests?
- D. Though the Pedigree of its Bishops be correct, can Apostolic Succession still be forfeited?

- E. Can a portion of the true Church degenerate into something monstrous and thus forfeit Apostolic Succession?
- F. What is necessary that a Church may have true Apostolic Succession?
- G. Has the Scotch Kirk Apostolic Succession?
- H. In what sense may false sects be said to have Apostolic Succession?
- I. How is it that false sects retain some likeness to the Church of Christ? and some men apparently holy?
- J. What is Satan's plan of warfare? What his favourite weapon?
- K. Why does Satan tolerate holy sacraments and the Bible in false sects?
- L. Would a false religion succeed if entirely wicked?
- M. Should earnest Anglicans be content with some semblance of Apostolic Succession?
- N. To what Church do all baptized children belong?
- O. What three essential features must be found in the Church that has Apostolic Succession?

CHAPTER III.

THE EARLY APOSTOLIC CHURCH. THE APOSTLE AND HIS OFFICE AS PLANNED AND GUARANTEED BY OUR LORD.

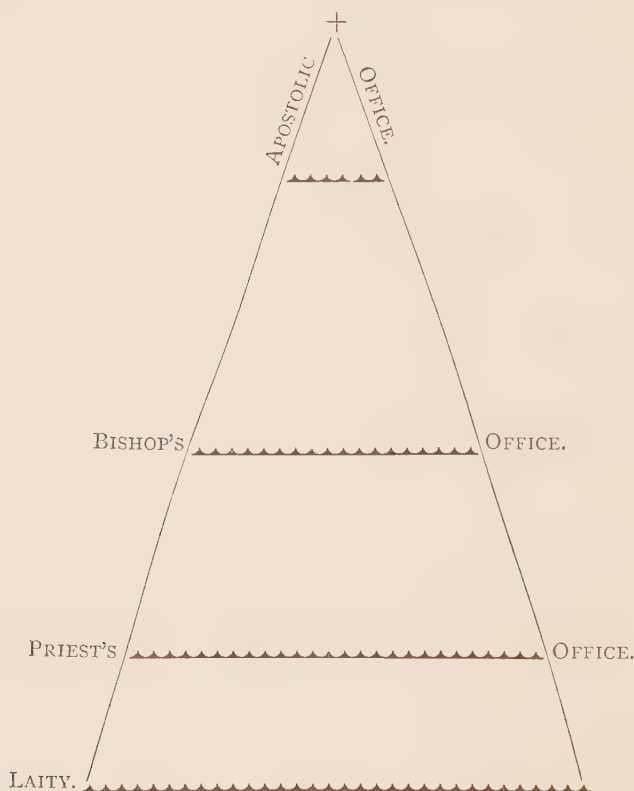
LET us now, therefore, take a good look at the early Apostolic Church as it was in the beginning. There all of us, both Anglicans and Roman Catholics, will feel safe and at our ease. There will be no danger of treading upon one another's corns. We both claim the early Church as belonging to us. The Anglicans are not afraid of finding there any extravagant Roman pretensions; and we have no fear of meeting with any of the handiwork of Henry VIII. and Elizabeth.

To any Anglican, therefore, who is sincerely desirous of seeing England re-united to the great Catholic Church, I would say in the words of Isaias: "Give ear to me, you that follow that which is just, and you that seek the Lord; look unto the rock whence you are hewn and to the hole of the pit from whence you were dug out. Look unto Abraham your father, and to Sarah that bore you."* Let us therefore look carefully now for awhile at the early Apostolic Church as it was when St. Peter, St. Paul, St. John and the other Apostles were spreading the Gospel through the world, when the Blessed Mother of God remaining here in exile was acting as a Mother and a nurse to the Infant Church, helping all by her counsels and her prayers and the attractive beauty of her example, and teaching the Apostles and Evangelists many things concerning the Hidden Life of her Divine Son at Bethlehem and at Nazareth.

In these early days, then, the Church, as we are all agreed, *consisted first of all of a large body of laymen*

* Isaias li. 1, 2.

- A. and women ; over them were set a certain number of priests ; above the priests there were bishops to watch and rule them, and at the top of all was the COLLEGE OF THE APOSTLES. So far there is no disagreement between the Anglicans and us.



This Diagram is intended to fix in the mind of learners that the Priest, the Bishop, and, *most of all, the Apostle* are all *vital* and *essential* parts of the Church of Christ, and ought therefore to be found in the true Church of Christ in every age. Of the three *the Apostle is the most essential* : (1) because he is himself Priest and Bishop ; and (2) if Priests and Bishops were to fail, he could create more. But if *the Apostle* be taken away no number of Priests or Bishops can supply his place.

Some have called in question whether in the beginning there was any recognized difference between a priest and a bishop ; but on this point the Anglicans have no controversy with us, we are all of one mind. Again, if we were discussing now with Scotch Presbyterians we should have to stop to prove that the Presbyters in the early Church were Sacerdotes, and had Sacerdotal powers ; but with the Anglicans such argumentation is not wanted. They believe, as we do, that *the early Apostolic Church was made up of the faithful laity taught and governed by priests, bishops, and* APOSTLES.

B.

Now, therefore let us try in the next place to understand clearly the nature and character of the Apostolic Office ; and for this purpose let us go back to still earlier days. Let us suppose, that we are disciples who followed our Lord when He was preaching on earth, who saw Him die and were present at some of the apparitions after His Resurrection. We are sitting together conversing on the things that have happened, when one of the other disciples, say Cleophas, comes in and says to us : "Have you heard the news? I have just learnt that we are only to see the Master once more or twice. After that He ascends to Heaven and our eyes shall behold Him no more." "Alas," some one cries, "that is heavy news indeed. Woe is me, what will become of us? We shall be scattered like sheep without a shepherd. We shall be orphans ; our position will be worse than ever ; for we shall be as a mark for the vengeance of the Scribes and Pharisees because we followed the Lord Jesus. As long as He was with us we were safe. Every word from His lips was food and life for our souls, and we felt that harm could not come near us. But now who will protect us? Who will teach us? Who will keep us together?" Nobody is able to give an answer. Therefore one or two of us whisper to each other : "Let us ask the Master when He comes again what is to befall us. He will listen kindly, He will not be angry." And so accordingly, when our Lord appears next time, we find a fitting moment, and tell him our uneasiness and perplexity. "What is to become of us, good Master, when you are gone? Who is to protect us? Who is to teach us? Who is to

C.

C. keep us together? Shall we be scattered? Shall we be lost among the crowd of the Jews, as we were before we knew you?" Our Divine Master answers lovingly: "*Fear not, I will not leave you orphans. I did not come on earth merely to preach a few discourses and then go back to Heaven. I came to be the Saviour of all men. I came to found a Kingdom and a Church that is to last for ever; and it is to be for ever the Apostolic Church.* Do you not know that out of My disciples I selected twelve Apostles, of whom one, the traitor, prevaricated. To the rest I said, in your hearing: *As the Father sent Me, so I send you.** The Apostles will stand in My place, and will teach you and guide you and protect you and keep you together." To this one of us answers: "Good Master, be not angry; but there is a wide difference between these Apostles and yourself. The sons of Zebedee and the rest, are poor fishermen. They know what belongs to their boats and their nets, but how can they teach us Divine Truths, as you did? They know little more than ourselves. We heard you discourse as they did. If we forget some of your teaching, so will they. One of them may assert that your doctrine was as he remembers it and interprets it, another may give a different version. Good Master, what shall we then do?"

D. Our compassionate Lord would look kindly upon us, and again say: "Fear not, I have foreseen all these dangers and provided against them. Now listen to me attentively. You were not present at the Paschal Supper which I celebrated on the last night of My life. *I had only the Twelve with Me in the Supper-room,* and I told them many things which you know not yet, but shall know hereafter. Among other things, I said to them: *I go to the Father, but I will ask the Father, and He will give you another Comforter, another Paraclete, that He may abide with you for ever, the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him, but you shall know Him because He shall abide with you and shall be in you.†* Understand My plan. It was never My intention to remain always upon the earth. I came to begin the work

* St. John xxi.

† St. John xiv. 16, 17.

of salvation, which *is to be perfected* by the Third Person of the Blessed Trinity, the Holy Ghost. I now go to My Father, but as I said in the Supper-room to My Apostles: *The Paraclete, the Holy Ghost, Whom the Father will send in My Name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you.**

E.

Now do you observe, how I have here provided against that danger which you dread, that they might forget My teaching. You see how I promised them that the Holy Ghost will bring back all things to their mind that I ever said to them. This was not all; for I said to them a third time: *When the Paraclete cometh, Whom I will send you from the Father, the Spirit of Truth Who proceedeth from the Father, He shall give testimony of Me, and you shall give testimony also, because you are with Me from the beginning.†*

E.

From these words you see still more clearly what My plan is; the Holy Spirit and My Apostles will work together and publish through the world My Gospel, the story of My Life and My Death and the doctrines I have taught. My Apostles will open their mouths to preach but they will not be alone; My Holy Spirit will abide in them and speak through their mouths, for My desire is that all men may *be saved and come to the knowledge of the Truth.‡* Have I not said enough to calm your fears?

“But I added more than this; for I saw that sorrow had filled the hearts of My Apostles because I was to go from them, therefore I said again to them: *It is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go, I will send Him to you.§* Mark well these words of Mine to them, that it is *expedient* that I go; that they will be in a better position than they are now; that they will be taught more fully by the Holy Ghost, and understand Divine mysteries far more perfectly than they have done hitherto. Four times, therefore, already I had given them this assurance, but I still added a fifth word and said to them again: *I have yet many things to say to you, but you cannot bear them now, but when He the Spirit of Truth is come, He will teach you all Truth.||* Weigh these

E.

* St. John xiv. 26.

† St. John xv. 26, 27.

‡ 1 Tim. ii. 4.

§ St. John xvi. 7.

|| St. John xvi. 13.

E. last words carefully. My Holy Spirit will abide with My Apostles for ever and teach them all Truth; all that I have explicitly taught and more besides; so that they will know all My doctrine, possess the whole of My Gospel, and understand thoroughly all the Revelation, all the Divine Truths which I have brought into this world; moreover I guarantee that they shall teach all faithfully and correctly to my people. Now say, am I leaving you orphans? *What is there more that I should have done for my Vineyard and have not done it?** Are you still afraid of the words that you heard Me speak to My Apostles just now: *Go ye into the whole world and preach the Gospel to every creature? HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, AND HE THAT BELIEVETH NOT SHALL BE CONDEMNED.* What say you?"† "Good Master," one answers, "if I may speak, this seems a hard saying. Must we believe everything that these fishermen teach us, or else be condemned? Must we hear them as we would hear you?" "Undoubtedly," our Blessed Lord answers, "because have I not said to you, that whenever My Apostle teaches, My Holy Spirit will teach through his mouth? When therefore you believe my Apostle you believe the Holy Ghost; and if you refuse to believe My Apostle you refuse to believe the Holy Ghost."

G. "But suffer me, good Master, to speak once more. How if some of your Apostles become wicked? Shall we still be obliged to believe bad men?" Our loving Redeemer kindly answers: "Even bad men *when they are truly My delegates and messengers* speak the truth. Therefore, as you may remember, a day or two before My death, I said to the multitudes and to My disciples: *the Scribes and Pharisees have sitten on the chair of Moses, all things therefore whatever they shall say to you observe and do, but according to their works do ye not, for they say and do not.‡* Do you think it difficult for the power of God to incline the minds even of bad men to speak the right word that is wanted? Caiphas, the High Priest, for instance, was he just to Me or faithful to his office? And yet you may have heard that after I raised Lazarus from the dead, he uttered, as High Priest, in presence of the other priests and elders

* Isaias v. 4.

† St. Mark xvi. 15, 16.

‡ St. Matt. xxiii. 2, 3.

this true oracle, without even being conscious of its meaning: *It is expedient that one man die for the people.** Again on the day of My Death many graces were given to Pontius Pilate the Roman Governor, but he rejected grace and sinned; yet when the appointed hour came, he wrote, under the inspiration of My Holy Spirit, the true and fitting title for My Cross, *Jesus of Nazareth, the King of the Jews.†* And though a very weak man, and much afraid of making enemies of the priests and the elders, and though strongly urged by them to alter his words, yet he remained, under the guidance of My Holy Spirit, immovable, answering firmly: *What I have written, I have written.‡* Again, you have heard what happened at My Birth, how the Wise Men from the East came to find Me and adore Me. As far as Jerusalem a star led them; there it disappeared, and they had to consult the priests to learn where they should find Me. Those priests were not faithful, zealous priests; they did not come themselves to find Me, nor lead the people to Me. Yet, like sign-posts on the wayside, they told the truth to the travellers and said: *In Bethlehem of Judah§ the Child is born.* Again, you may remember what Balaam the soothsayer said to Balak the King who was bribing him to curse the people of God: ‘If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to utter anything of my own head, either good or evil; but whatever the Lord shall say that I will speak.’|| Therefore bear well in mind what My Angel Gabriel said to My holy Mother in the hour that he announced to her that she was to give Me birth: *No word shall be impossible with God,¶* and be sure then that even if My appointed Apostle were to turn wicked, yet so long as I permit him to teach in My place My Holy Spirit will know how to secure that he teaches nothing but the truth. For the sake of My people, and because I wish all men to arrive at the knowledge of the truth, I have adopted this easy and most effectual method. Long ago, by the mouth of My servant Isaias, I made this promise concerning My

H.

H.

* St. John xi. 50.

† St. John xix. 9.

‡ St. John xix. 22.

§ St. Matt. ii. 5.

|| Numbers xxiv. 13.

¶ St. Luke ii. 37.

- I. future Church: A path and a way shall be there, and it shall be called the holy way; the unclean shall not pass over it, *and this shall be unto you a straight way, so that fools shall not err therein.** I am *pledged* therefore to make it *easy for all men* to arrive at My truth.

- “Moreover, wishing their salvation as I do, and since Heavenly Truth is absolutely necessary for their salvation and sanctification, how could I do otherwise than make the way to truth so plain and straight that even fools shall not err therein? Have I kept My promise? I do not require men to spend their lives in *learning and never arriving at the truth.*† On the night of My Birth, Angels promised in My Name, that peace was come *to men of good will.* And so now any man of good will can have peace and truth. For I have sent My Apostle in My place and in My Name, and I have guaranteed that, as sure as I am God, My Holy Spirit shall always guide *the teaching of My Apostle*, so that he shall teach the truth, the whole truth, and nothing but the truth. And what do I require of men? Simply that *they have good will*; that they be willing to *become like little children*, and *willing to be taught by My Apostle.* Have I not fulfilled My promise? Are not those other words of My servant Isaias verified: *All you that thirst come to the waters, and you that have no money make haste, buy and eat; come ye, buy wine and milk without money and without any price?*‡

- K. “The Apostle like every other man, will *have to work out his own salvation privately, in fear and trembling*;§ but in his official character he will hold My place, and will found and rule and teach My Church, and be under Me its life and soul. My Church shall be for ever THE APOSTOLIC
- L. CHURCH; and *for the sake of My people* My Holy Spirit will take care that *whenever My Apostle teaches officially* his teaching shall be sound. This is only what is seen in civil life. The Judge on his bench, propounds good law, but privately may work iniquity. And so in the army. The
- M. Commanding Officer may order well, but in his private life act badly.”

* Isaias xxxv. 8.

‡ Isaias lv. 1.

† 2 Tim. iii. 7.

§ Phil. ii. 12.

QUESTIONS.

- A. What were the component parts of the early Apostolic Church?
- B. The British Constitution supposes Kings, Lords, and Commons. How was the Governing Body of the early Apostolic Church constituted?
- C. Who under Christ were the founders and rulers and teachers of the early Church?
- D. Who were present with our Lord at the Last Supper?
- E. What special promises did He there make to the Apostles?
- F. Were the men of the early Church obliged to believe the Apostles as they would Christ Himself?
- G. What if the Apostle should become a sinner? Could he err in his teaching?
- H. Can the Providence of God secure that sinful men shall teach infallibly? Give instances.
- I. Did God promise of old that in His Church truth should be within easy reach of all men?
- J. Is long study necessary to arrive at truth? What is required of those who wish to find truth?
- K. Is an infallible Apostle necessarily sure of his own salvation?
- L. Does infallibility mean sinlessness? What does it mean?
- M. Can we have in civil and military life official merit joined to personal wickedness?

CHAPTER IV.

THE EARLY CHURCH WAS REQUIRED TO *BELIEVE*.
WHAT IS MEANT BY *BELIEF*?

HAVING guaranteed then to the Apostles the infallible teaching of the Holy Ghost, our Blessed Saviour said to them : "Go ye and teach all nations, whoever *believes* shall be saved, and whosoever *believeth not* shall be condemned." All men therefore in the early Church were bound to *believe* in the Apostle.

- A. First then let us try for a moment to understand well what our Lord means by *believing*. With this view let us again put ourselves in the position of His early disciples who followed Him while He was on earth. We are sitting together and a Jewish neighbour enters, saying with great delight : "I have just heard Jesus of Nazareth preaching, and I think, *never did any man speak as this Man spoke*.* It was rapture to listen to Him." "Well," we answer, "are you then disposed to become one of His disciples ?" "No," he rejoins, "surely not so fast ; I only heard what He said to-day. I know nothing of His preaching yesterday, nor what He might teach to-morrow ; but this much I can say, that what I heard Him preach to-day I accept with my whole heart. It was grand, it was divine." Now, let me ask,
- B. *does this man believe in Jesus ?* Clearly not. He likes *certain doctrines* that he has heard ; he enjoys *them* ; he accepts *them* ; but he does not believe in Jesus ; for he is under the impression that He may have taught false doctrine yesterday, or may do so to-morrow. The eloquent preaching of to-day delights him, he is exceedingly pleased with the particular thoughts and doctrines of this discourse, but he has not as yet belief in the Teacher. He is not

* St. John vii. 46.

ready to pin his faith to this Master. Before I can believe in Jesus, I *must be convinced*, either by His miraculous works or in some other way, that *He is either God, or God's infallible messenger*. Once, I am sure that He is the Eternal Truth or God's unerring envoy, then I can believe in Him. That is to say, I *can be quite sure that all teaching that comes from Him must be the Truth, and I can surrender myself to Him to accept all His teaching, past, present, and to come*. I am not allowed to make selections. I may not say, this doctrine I approve; that one does not please me; for this process of picking out the things that please me and rejecting those that do not suit my fancy is the fearful sin of *heresy*; a Greek word with which we have all become familiar, and which simply means, picking and choosing. In a shop where the wares of this world are sold we have a full right to pick and choose. In reading the pages of a poet laureate we may fairly like one poem and condemn another; but when dealing with the words that have come from the mouth of God it would be clearly a blasphemy to say I approve of some of them, but not all. For, if I reject one doctrine I make God a liar. If then we ask what is meant by *believing*, I answer in the first place that it is gaining knowledge of things unseen; that is, things which are not before my eyes nor directly evident to my own reason. Secondly, when I *believe*, I accept these unseen truths or facts, *on the authority of some one else*. Consequently, whenever I *believe* a doctrine, I not only accept the doctrine, and am sure of it, but moreover, I so accept it because I *believe in* the person who brings the doctrine to me. So that, I must first believe in the person before I can believe or accept the truth he brings to me. Whenever therefore I gain knowledge by believing, I necessarily put my trust and confidence in the witness who brings me the tidings.

From what I have been saying, it follows that if I am listening to a good lecturer on chemistry or geometry, and he explains his propositions so clearly that I take them all in and see them clearly, there is no *belief* in this process. I am not accepting propositions *on the authority of the lecturer and because I believe him to be truthful and well*

informed, but because I see with my own reason that what he has been saying is true. Even if I knew the lecturer to be eminently dishonest, yet I would accept his conclusions whenever they are evident to my own mind. By so doing I pay no tribute to his character for integrity; but whenever I *believe*, I accept the tidings brought to me because I trust the messenger and feel sure that he is not deceived himself nor deceiving me. Whenever therefore God is speaking to me, or a messenger guaranteed by God, I do not believe truly and properly unless I accept the whole Gospel proposed to me.

H. I write all this in the hope that it may help some to understand the fallacy that underlies that favourite cry of the Low Church party: "Believe on the Lord Jesus." If they really meant these words as St. Paul meant them, and St. Philip meant them when dealing with the officer of Queen Candaces, we should be quite at one with them. To believe rightly on the Lord Jesus is to believe without doubting that He is my God, the eternal Truth; to surrender myself to Him and to accept with my whole heart *all* His teaching; what He taught yesterday, what He is teaching to-day, and what He may teach in time to come. This is by no means the Low Church interpretation of the words, "Believe on the Lord Jesus." Their heretical dogma is that if you believe that the Lord Jesus is your God and your Redeemer, and atoned for you by His death, you have "fulfilled all justice," and may then select from His Gospel a little creed of your own, to suit your instincts and your character; one in which your own will shall be found; one in fine in which faith finds no place at all, but the spirit of heresy abounds.

According to our Lord's plan, then, all men are to believe in His Apostle, and from the Apostle to receive all His Gospel.

QUESTIONS.

- A. What is belief? If I like certain doctrines and accept them, is that belief?
- B. What is meant by believing *in* Christ? *Believing in the Apostle?*
- C. Before I can believe in Christ or in His Apostle, what must I be sure of?
- D. What is heresy?
- E. Why may I not believe some doctrines and reject others?
- F. Before *believing* revealed truths, must *I believe* in the messenger who brings them?
- G. When I learn from a good lecturer on chemistry, am I believing in him?
- H. How do Low Churchmen misuse St. Paul's words, Believe on the Lord Jesus? What is their true meaning?

CHAPTER V.

THE EARLY APOSTOLIC CHURCH WAS REQUIRED TO
BELIEVE IN THE APOSTLE. FAITH AND KNOW-
LEDGE.

WHEN therefore our Lord disappears from the scene, the Apostle stands forward in His place. To him our Saviour had said, "As My Father sent Me, so I send you." You are My second self. "Amen, amen I say to you, he that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me."* "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me."† "Go ye therefore and preach My Gospel to all nations, and behold I am with you all days, even to the consummation of the world; *and he that believeth and is baptized shall be saved, and he that believeth not shall be condemned.*" The Apostle then is to teach, and all men are to BELIEVE; that is to say, they are first of all to believe in the Apostle, that he is Christ's infallible messenger; and then they are to accept all the truths which the Apostle has taught, is teaching, or shall teach.

A.

First then, I say, men must believe in the Apostle. Hence, on the Day of Pentecost, after the coming down of the Holy Ghost, when Peter and the Eleven appeared in the streets to preach, a great miracle was immediately wrought that men might know that they were Divine messengers. "On that day there were dwelling in Jerusalem, Jews, devout men out of every nation under heaven," and when it was noised abroad that the Fishermen were speaking with divers tongues, "the multitude came together and were confounded in mind, because that every man heard them speak in his own tongue, and they were all amazed and wondered saying, Are not all these that speak Galilæans,

B.

* St. Matt. x. 40.

† St. Luke x. 16.

and how have we heard every man our own tongue, wherein we were born?"* This was only the first of many miracles worked in those days of Pentecost to give surety to the men of Jerusalem that these Apostles were Christ's messengers. This once assured, men first believed in the Apostles, and then afterwards accepted one by one every doctrine the Apostles proposed to them.

I repeat then that these early Christians *began by believing in the Apostles with a full and firm faith, and then gradually acquired through this belief in the Apostles a full knowledge of Christian doctrine.* They had not each to collect for himself, here and there, from men and women who had heard Jesus preach a fragmentary Gospel—one more imperfect than the other; they had to go all to the Apostles, and all accept the one Gospel taught by the Apostles.

c.

It is worth while here to spend a little time in noticing the difference between *faith* and *knowledge*. When St. Peter preached his first sermon, his hearers "had compunction in their hearts and said to Peter and to the rest of the Apostles, What shall we do, men and brethren?" "They that received his word were baptized and there were added in that day about three thousand souls."† Now are we to imagine that these three thousand acquired on that day a full knowledge of all the doctrines of Jesus Christ? By no means; but they had the Divine gift of faith. They believed fully and entirely in the Apostles, and they were quite ready to be taught by the Apostles and to accept all that they should hear from them; and accordingly they were taught, and it is written concerning them, in the Acts, "that they were persevering in the doctrine of the Apostles."‡ In like manner, when St. Philip, "opening his mouth" preached to the officer riding on the chariot, before they parted, this blessed stranger said: "See here is water, what doth hinder me from being baptized?" and Philip said: "If thou believest with all thy heart thou mayest. And he answering said, I believe that Jesus Christ is the Son of God."§ With this answer, St. Philip was satisfied. The gift of faith was come down from Heaven

* Acts ii. 8. † Acts ii. 41. ‡ Acts ii. 42. § Acts viii. 36, 37.

into the soul of this stranger, and therefore he could be baptized without delay, and then went on his way happy and rejoicing. Now here again, we need not suppose that in this short interview with St. Philip, this catechumen became acquainted with *all* the mysteries of the Christian Religion. His *knowledge* was not perfect, but the *gift of Faith* was complete and perfect in him. He believed in Christ thoroughly; he believed in the Apostolic Church of Christ; and he was quite ready to accept every doctrine that should in due time be proposed to him by the Apostles or messengers of the Lord; for this is essential to Divine Faith. Whenever the gift of faith is given from above, the soul of man becomes at once *docile, and is ready to receive every revealed truth*, as soon as it shall be duly proposed to him. It is clear, then, that Divine faith may be strong and vigorous in the soul, though along with it there may be much ignorance of many truths. On the other hand, a man may acquire the knowledge of many Catholic truths without having any Divine faith at all. For instance, a clever lawyer, if his brief so required, might get up, as we say, many chapters of Catholic doctrine and discourse lucidly about them, and yet have not a particle of faith. Again, a dramatist might place upon the stage a piece abounding in Catholic dogmas and representing Catholic services with vestments and rubrics quite correct, and all the while be an unbelieving Jew or Mahometan. This difference between faith and knowledge is well worth attention at the present moment; for many of the High Church party are persuaded that they are rapidly Catholicizing England, by spreading among their followers a *knowledge* of Catholic doctrines and devotions; whereas what is really wanted if England is to be Catholicized, is the gift of Divine faith. A man, as I have shown, does not necessarily become more Catholic because his knowledge of Catholic doctrines and practices increases. How often do we hear antiquarians discourse with much erudition on Catholic dogmas and mediæval rites and ceremonies, without having any Catholic faith whatsoever. Knowledge, therefore may abound without faith; and faith may exist in great perfection without extensive knowledge. Of the

D.

E.

F.

two faith is incomparably the more precious gift; for without perfect knowledge it is possible to please God; but "without faith it is impossible to please God."* Faith is the very life of the just man's soul. "The just man lives by faith."† As an illustration let me suppose a case. A Methodist is lying on his death-bed, and sends for a Catholic priest. In answer to the questions put to him, he says: "I know nothing of Confession, nothing about the Mass, nothing about the Eucharist, nothing about Extreme Unction; but I believe in our Lord Jesus Christ. I believe in His Church. I wish to die in His Church. I do not know all that He has taught, but I am willing to believe all that He has taught." This man evidently has not much knowledge, but he may have good and true faith; and the priest may give him all the necessary sacraments to prepare him for death. In another room close by, there is lying on a death-bed another man who has *a very complete knowledge* of Catholic dogmas and practices. "Oh yes!" he says, "I understand thoroughly about Transubstantiation and the Real Presence, and the doctrine of Indulgences and Prayers for the Dead, but there are two doctrines which I cannot swallow, the Eternity of Hell and the invocation of the Virgin Mary." In this case, would a Catholic priest consider this dying man in proper dispositions for the Sacraments of the Church? Certainly not, unless he could perchance persuade himself that the man belongs to that regiment which some one has called "God Almighty's unaccountables;" men, who, because of their ignorance, or some twist in their minds, are not responsible as other men are.

And here, while dwelling on the belief in His Apostle which Christ requires, let us observe that our Blessed Lord in His plan places His reliance mainly *on the teaching and preaching of the living Apostle*. Written books are not His store-house of Divine Truths. The Holy Spirit is to abide in the living Apostle, and *this living Apostle is to be the depositary of all Truth*. The Apostle is not to forget anything that the Lord taught; and with the help of the Holy Spirit, he is to understand many things that he did not learn from the Lord. The living Apostle is the

* Hebrews ii. 6.

† Hebrews x. 38.

I.

real store-house of heavenly truth. How much or how little of the Apostle's teaching is consigned to writing is of secondary importance, and, as I may say, accidental. Written books are to be useful and convenient aids to the Apostle in his work; but until they have his authoritative stamp upon them, they claim no reverence, no faith or obedience. Moreover, many a long day must elapse before the faithful throughout the world can learn much from written Gospels or Epistles. The short, scanty, and skeleton Creed which has come down to us as the Apostles' Creed, contains but a very small fragment of the Christian revelation; but in those words: "I believe in Jesus Christ," "I believe in the Holy Ghost," "I believe in the Holy Catholic Church," there was enough for that early Apostolic Church. Any man who could say those words from his heart had true faith. He was living beside the fountains of truth, and was ready to drink of the heavenly waters whenever they were offered to him.

These early Christians then understood quite well that their business was to persevere in the doctrine of the Apostles, and to be ready at every hour to believe all that the Apostle had taught, was teaching, or might teach in the future.

QUESTIONS.

- A. Were the first Christians obliged to *believe in the Apostles*?
Or were they only required to know the doctrines of Christ and like them?
- B. How were they made sure that they could safely believe in the Apostles?
- C. What is the difference between faith and knowledge?
- D. Can we acquire a knowledge of revealed truth without believing?
- E. Do Anglicans necessarily become more Catholic by knowing more Catholic doctrines?
- F. Can we have the heavenly gift of faith and yet be ignorant of many truths?
- G. Which is more essential, faith or knowledge?
- H. When Christ requires us to believe in His Apostles, is He speaking of their oral teaching or their writings?
- I. Did the written Creed of the early Church contain all Christ's Gospel? If not, how could it suffice?

CHAPTER VI.

“THEY WERE PERSEVERING IN THE DOCTRINE OF THE APOSTLES.”* SUBMISSION TO THE *LIVING* APOSTLE.

I HAVE just said that the Christians of the early Apostolic Church knew that their duty *was to persevere in the doctrine of the living Apostles*. The Apostles took good care to impress this duty upon them, *because they knew quite well that what Satan most dreaded was obedience to a living authority*. When our Lord was preaching, His enemies the Scribes and Pharisees and priests, who under the guidance of the princes of darkness were the antichrists of the day, professed great loyalty to *Moses and the Prophets who were dead*; but our Blessed Saviour was not content with that; He would accept nothing short of belief in Himself, the *living* Messias. “Unless ye believe that I am He, ye shall die in your sins;”† and He explained afterwards to His own Apostles why He was so stern and inexorable on this point, “If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me hateth My Father also. *If I had not done among them the works that no other man hath done, they would not have sin, but now they have both seen and hated both Me and my Father. They hated Me without cause.*”‡ they have seen and they know that I am God’s living delegate; they are bound to hear Me. If they do not, “they will die in their sin.”

A.

B.

And here it will be, I think, useful if once more we cast a glance in passing at Satan’s tactics and methods of warfare. In the beginning, when he saw God’s new creation in the Garden of Eden, the man and the woman

* Acts ii. 42.

† St. John viii.

‡ St. John xv. 23, 25.

c.

whose children were to occupy the thrones in Heaven left empty by the fall of the angels, his rage and his scorn were unbounded. A man and a woman, forsooth, made out of the slime of the earth, were to occupy the place of Lucifer throughout eternity. His envy and malice resolved on their ruin. His scorn and contempt, as I have said in a former chapter, suggested the gross and absurd lie wherewith he deceived them. It is quite good enough for them, he thought. Now, after the sin of Adam God might have employed Michael or Gabriel to smite Lucifer once again and crush the serpent's head; but seeing the contemptuous scorn of these proud spirits for the man and woman in Paradise, God preferred for their humiliation another plan. *They have conquered a woman and a man; a woman and a man shall conquer them.* He said therefore to the serpent: "I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head." * This prophecy Satan never forgot; it was ever before his mind; and "as he travelled round about the earth and walked through it,† he continually looked out for the woman and the man that were to come. When in the fulness of time holy Mary appeared upon the earth, he tempted her also with fraudulent lies such as he had found sufficient for the first Eve and her children, but in vain! Never could he prevail against her. Never for an instant was she his slave or at peace with him. The enmity began with the Immaculate Conception and was perpetual; and he feared sorely that she might be the woman that was to come; but he was not certain. And some of the holy Fathers of the Church are of opinion that one reason why our Lady was espoused to St. Joseph was the wish of Divine Providence to conceal from Satan the miraculous character of our Saviour's birth. The malignant spirit therefore conjectured from our Lady's holiness that she might be the woman of the primeval prophecy, and that the Babe born in Bethlehem might be the Messiah that was to come, and therefore with Herod's aid he planned the murder of this Infant. When afterwards he saw how

* Gen. iii. In the Anglican version—"It shall crush," &c.

† Job i. 7.

Jesus of Nazareth "grew in grace before God and man,"* and heard Him speak as "man had never spoken before,"† his terror grew apace; he was always fearful, always conjecturing, but never could have certainty; and his malice that never slept or slumbered, ceased not to work till Jesus was crucified and dead. It was only then when he found himself unexpectedly conquered by the death of Christ, and entirely fooled and baffled by the Resurrection, that the whole truth broke in upon him, and he saw how completely mistaken his strategy had been against our Lord. Would that we could rival his persevering courage! For at once instead of losing hope he planned his new campaign. No more will he assail the body of Christ, which can never die again; but he heard the Lord say before His death *that the wish of His Heart was that all men should be one; that He would draw all things to Himself, and that there should be one sheepfold and one Shepherd, in which sheepfold under this one Shepherd all men should come to a knowledge of the truth.* From this hour then of Christ's Resurrection the war-cry of Satan and the princes of darkness is: "No! it never shall be; not one sheepfold! not one Shepherd! Unity there shall not be. Charity and peace shall never be. As long as I have any power left, man shall not bow down in faith and humble obedience before the Man Christ and His fisherman. No, not one faith; never! not one Lord; not one baptism; never! never!" As soon then as the Apostles began to preach to all nations, and the Jew and the Gentile, hitherto aloof, met in the new Church of Christ, Satan saw his opportunity, and whispered into the souls of the Jewish converts that it was due to the ancient people of God that some of their old and venerable traditions should be preserved in the new Christian Church. Foolish men were again duped by the father of lies, and hopeless discord would have been the outcome had not the Apostles in the Council of Jerusalem uttered that word of power: "It seemeth good to the Holy Ghost and to us."‡ No sooner was their unerring voice heard speaking with that same Divine authority which bade the waves be still and the

D.

E.

* St. Luke ii. 32.

† St. John vii. 46.

‡ Acts xv. 28.

winds to sink to rest, than there came on at once in the Church of Christ "a great tranquillity."

St. Paul, with the light of prophecy that was given to him, foresaw the future work of Satan when he said: "Heresies there must be;"* and he understood perfectly well that the only power that could cope with the trickery of Satan was the unerring voice of *the living Apostle*. "Who hath bewitched you, O senseless Galatians, that you should not obey the Truth?"† This was his plain and stern language to his converts who had been seduced by the plausible suggestions of the father of lies. "I wonder that you are so soon removed from Him that called you into the grace of Christ unto another Gospel, which is not another, only there are some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from Heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema." "As we said before, so now I say again; if any one preach to you a Gospel besides that which you have received, let him be anathema."‡ In this Apostolic warning there is no uncertain sound. Neither may we think that this anathema of St. Paul is merely an unruly outburst of his ardent spirit; for St. John, the gentle Apostle of Love, is when the Gospel of Christ is in danger as resolute and stern as St. Paul. "Look to yourselves," he writes, "that you lose not the things that you have wrought, but that you may receive a full reward. Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine the same hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house, nor say to him, God speed you, for he who saith to him, God speed you, communicateth with his wicked works."§

We can see clearly how St. Paul and St. John would answer those *who wander away from the ancient truth because the clergymen whom they follow appear to be godly and heavenly*. They were well aware that Satan can appear as fair as an angel of light, therefore their inexorable answer would be: "Even if your clergyman

* 1 Cor. xi. 19. † Gal. iii. 1. ‡ Gal. i. 8, 9. § 2 St. John i. 28.

is more than a man, if to all appearances he is like one of the Seraphim or Cherubim, yet if he brings you any Gospel not sanctioned by the Apostolic voice, do not say, God speed you, to him ; say nothing but anathema."

Well, then, as I have said, the Apostolic voice at last defeated this first attempt of Satan. That mighty word of the Apostle : "It seemeth good to the Holy Ghost and to us," brought back peace to all men of good will ; and to this ruling of the Apostles all the faithful bowed, for they knew that their clear duty was to persevere in the doctrine of the Apostles. Let us then fix this truth well in our minds that the faithful in this early Apostolic Church were men who turned their eyes to the *living Apostle* and hung on his lips. When they said : *I believe in One Holy Catholic Church*, they did not mean that they stood by the doctrines of *some bygone Church of past ages*. Their meaning was : *I believe in the present, existing, living Church*, and *I submit to all the teaching of the living and unerring Apostle who is the mouthpiece of this Church*.

H.

QUESTIONS.

- A. Were the faithful in the early Church required to believe *in the living Apostles*, or in a bygone Church ?
- B. The Scribes and Pharisees professed belief in Moses and the Prophets *who were dead*, was Christ content with this ? did He exact belief in Himself, *the living Messiah* ?
- C. What was Satan's first plan of warfare against Christ ?
- D. What was his plan after the Resurrection ?
- E. How were Satan's efforts to create discord in the early Church baffled ? What power defeated him ?
- F. In what Gospel were the early Christians to persevere ?
- G. Were they allowed to follow teachers of novelties because of their apparent holiness ?
- H. What did they mean when they said "*I believe in One Holy Catholic Apostolic Church* ?"

CHAPTER VII.

THE APOSTLE AND THE BISHOP.

THE early Apostolic Church then, as we have agreed, was composed: 1. Of the large body of the faithful laity. 2. These were taught and governed by priests. 3. The priests and laity were subject to the Bishop; and 4. Supreme above all was the College of Apostles.*

A. Now let us note carefully the difference between the Apostle and the Bishop in the early Church. They differ in three essential points.

B. 1. The Bishop is subordinate and subject to the Apostle. The Apostle *has his office directly from Christ. No man can alter it or limit his power. His office is supreme.*

2. The Bishop is confined to the see assigned him. *The Apostle's power is world-wide.*

3. The Bishop can err in his teaching. The Apostle is *infallible.*

The Bishop, therefore, is appointed, is governed, is taught by the Apostle. His diocese is assigned to him by the Apostle. St. Timothy is fixed in Ephesus, by the Apostle. St. Titus, in Crete. The Apostle fixes for the Bishop the limits within which he has authority, and in many other ways limits his powers and determines his office, and if we read St. Paul's letters to St. Timothy and St. Titus nothing can be clearer than that he is their master teaching them as well as ruling them.

Let me cite some examples in proof of what I have said. Observe the style of St. Paul's instructions to St. Timothy: "*I desire* that supplications, prayers, inter-

* See diagram, page 14. For reasons which I explain later I say nothing at present of the primacy of St. Peter. For Anglicans who from childhood have known nothing higher than a Bishop or Archbishop in the Church, it is most important to note carefully the wide distance between the Apostle and the Bishop in the early Church.

cessions, and thanksgivings, be made by men, for Kings and all that are in high stations."

"I will therefore that men pray in every place, lifting up pure hands without anger and contention. In like manner women in decent apparel, not with plaited hair, or gold, or pearls, or costly attire." "I suffer not a woman to teach nor to use authority over the man, but to be in silence." "It behoveth a bishop to be blameless, the husband of one wife, given to hospitality, not quarrelsome, not covetous, not a neophyte. Deacons, in like manner, not double-tongued, not greedy of filthy lucre." "*These things I write to thee, that thou mayest know how thou oughtest to behave thyself in the house of God.*" "Avoid foolish and old wives' fables. *These things command and teach.* Till I come, *attend unto reading, to exhortation and to doctrine. Take heed to thyself and to doctrine.*" "Against a priest receive not an accusation, but under two or three witnesses." "*I charge thee before God in Christ Jesus and the elect angels that thou observe these things without prejudice.*" "*I charge thee before God, Who quickeneth all things, and before Christ Jesus, Who gave testimony under Pontius Pilate, that thou keep the commandment without spot.*" "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge, falsely so-called." "*I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His Kingdom; preach the word, be instant in season, out of season, reprove, entreat, rebuke, in all patience and doctrine; for there shall be a time when they will not endure sound doctrine, and will turn away their hearing from the truth; but be thou vigilant; do the work of an Evangelist, fulfil thy ministry.*" "I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise."

Now I think we shall all agree that this is not the language of an equal to an equal; of a bishop to a fellow-bishop. Neither can we say that it is the style and language of what is called a *primus inter pares*, that is to say, of a magistrate presiding as chairman at a meeting

D. of his fellow-magistrates ; or a senior bishop presiding at a meeting of his brother-bishops. If St. Paul were not intimately conscious that he stood in a higher position than St. Timothy, with authority not only to teach him doctrine, but to give him practical rules for his episcopal administration, he never could have presumed to address him as he does.

His mode of dealing with St. Titus, is not in any way different. First of all, he fixes his see : "I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee." Then he proceeds to give him many practical instructions. "Speak thou the things that become sound doctrine ; that the aged men be sober, chaste, prudent, sound in faith ; the aged women, in like manner, in holy attire ; not false accusers, not given to much wine : " "Young men exhort that they be sober ; exhort servants to be obedient to their masters. *These things speak, and exhort, and rebuke with all authority. In all things show thyself an example of good works ; in doctrine, in integrity, in gravity.* A man that is a heretic, after the first and second admonition, avoid. Avoid foolish questions and genealogies, for they are unprofitable and vain. When I shall send to thee Artemus and Tychicus, *make haste to come unto me to Nicopolis, for there I have determined to winter. Send forward Zenas the lawyer, and Apollo, with care that nothing be wanting to them.*"

Here again we have clearly the language of one who knows that he is a superior speaking to his subject. The Bishop therefore in the early Apostolic Church *is a subordinate officer*. His position is like that of a colonel in the army ; he has authority in his own diocese, as the colonel in his own regiment. His power is not from himself, it is not supreme, it is not unlimited. At all times, and in every direction, he is subject to the Apostle, and dependent on the Apostle, through whom he received his episcopal jurisdiction.

E. He has indeed directly from Christ our Lord Himself all the powers conferred by Orders ; the heavenly power of consecrating the Body of the Lord and the

fatherly office of ordaining and giving priests to the Church. This the Apostle cannot take from him. But his jurisdiction over priests and people each Bishop has from the Apostle. The Apostle gives it and can limit it or take it away.*

F.

Now let us turn to the Apostolic office.

1. In the first place, the Apostle is not appointed by any other man, or at least his Apostolic office is not in any way appointed by man or determined by man. His commission comes direct from Christ. Hence St. Paul's style and title. "Paul, an Apostle of Jesus Christ, by the will of God." "Paul, an Apostle of Jesus Christ, according to the commandment of God our Saviour." "Paul, an Apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead."† Then, secondly, observe the account which he gives to the Galatians of his appointment to the Apostleship. "To me," he writes, "they that seem to be something"—he is speaking of Peter and James and John and those who were ruling the Church in Jerusalem—"To me they that seemed to be something added nothing, but contrariwise, when they had seen that to me was committed the Gospel of the uncircumcision, as to Peter was that of the circumcision; and when they had known the grace that was given to me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision. For He Who wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles. For I give you to understand, brethren, that the Gospel that was preached by me is not according to man, for neither did I receive it of man, but by the revelation of Jesus Christ."‡ Here then we have the first essential difference between a Bishop and an Apostle in the early Church.

G.

The Bishop is appointed by the Apostle, and the

* See Suarez, Edition Vivés, Paris, 1878, vol. v. pp. 346 and vol. xii. 272-292; also Petavius, *De Hierarchia*, I. v. 8.

† Gal. i. 1.

‡ Gal. ii. 10, 11.

H. Apostle has power to prescribe limits to the Bishop, to extend or to narrow his authority and the sphere of his action. The Apostles' commission, on the other hand, comes direct from Christ, and no one but Christ has the right to fix boundaries to his office, or assign limits to his authority, or alter his commission.

I. 2. The second essential difference between the Bishop and the Apostle is that the Bishop exercises his ministry in one diocese assigned to him by the Apostle, but the Apostle has a world-wide commission from Christ Jesus, to preach the Gospel to every creature and to all the nations. The Bishop is to be a watchman in his own diocese; the Apostle has authority, to watch and rule, and govern in every part of the world. "I am appointed," St. Paul writes, "a preacher, an Apostle, and teacher of the Gentiles."* The Bishop's ministration is local, the Apostle's is Catholic, or universal.

J. The Apostle may or may not take upon him the administration of an episcopal see, for he has all episcopal powers and more; but as a matter of fact, we find that the Apostles, as a rule, did not confine themselves to any see. St. Paul went about the world establishing episcopal sees and appointing bishops, and ruling and directing the administration of bishops; but we see no trace of his governing any special see himself. The blessed St. John spent some of his days at Ephesus, but was not apparently its Bishop, for that see was confided to St. Timothy. St. James indeed does appear to have been for a time the Bishop of Jerusalem, but Jerusalem was doomed to be a short-lived city. Very soon "they shall not leave a stone upon a stone."† Among all the Apostles, St. Peter was the only one that founded a See which has come down to us as an Apostolic See. There is not in the length and breadth of Christendom at present any episcopal see that claims to be the see of St. Matthew, or St. John, or St. Thomas, or any one of the Eleven. Rome is the one Apostolic See of the world.‡

* 2 Tim. i. 11.

† St. Luke xix. 44.

‡ When the Patriarch of Constantinople wished to exalt his see above Antioch and Alexandria, St. Leo the Great wrote to the Emperor Marcian :

3. Now we pass on to the third essential difference between the Bishop and the Apostle in the early Church.

To the Apostles in the Supper-room, as we have seen in a former chapter, our Blessed Saviour solemnly promised that the Holy Spirit of Truth would abide with them for ever, calling back to their minds all whatsoever He had taught adding on other truths which He had withheld, and giving them a full knowledge of heavenly mysteries; in fact teaching them all truth. For the sake of His people moreover He guaranteed that His Holy Spirit would always give testimony with them whenever they opened their mouths to preach His Gospel to the Church. The Apostle therefore carries with him wherever he goes *the fulness of the Holy Ghost*. He possesses in its entirety the whole revelation of Christ. He teaches the truth, the whole truth, and nothing but the truth. Never to the end of time shall the Apostle preach false doctrine to the people of God; for "I am with you all days," our Lord said, "even to the consummation of the world." In the Supper-room then *where only the Twelve were present, our Saviour promised this fulness of the Holy Spirit to the Apostle, and to the Apostle only.*

On the Bishop no doubt, on the priest and on the faithful laymen the Holy Spirit will be out-poured in due measure. For, in the first place, in vain would the Apostles teach unless all the faithful of every degree were enlightened by the Holy Spirit to understand; and therefore as our Lord reminded the Jews, it is written in the Prophets, "They shall all be taught of God."*

Then, in the second place, the bishops having to share so largely in the Apostolic office of teaching the Church, being destined to be, under the Apostle, the Doctors of the Church, receive that *special measure* of Divine light which is necessary for their office; but as they are always to teach under the guidance of the Apostle, *the fulness* of heavenly guidance is not promised to them. With the

"Let the foresaid Bishop be content that by my favour he holds the episcopal see of such a city: let him not underrate a *royal* city, which however *he can never change into an Apostolic See*" (Letter civ. See *Lectures on Ritualism*, Lecture VI.).

* St. John vi. 45.

Apostle alone does the Holy Spirit always abide to teach all truth, and to give testimony whenever the Apostle gives testimony. The Apostle therefore is the infallible teacher of the Church, the Bishop has not this prerogative, nor the priest. Priests have strayed away from the truth, and so have many bishops. Priests and bishops have been the founders of heresies ancient and modern. Who can count the bishops and priests who were active partisans in the rebellion of Arius and Nestorius and Donatus against the truth? Bishops and priests therefore have gone astray and preached false doctrine to the people; but so long as the truth of God abides, we are perfectly certain that the Apostle never has taught, never will teach, never can teach a false Gospel to the Church of Christ.

Here then briefly, are the three great differences between the Bishop and the Apostle.

N. 1. The Bishop is essentially a subordinate officer.* He was never intended to be supreme. He was appointed by the Apostle, taught by the Apostle, and in the administration of his diocese was guided and overruled by the Apostle. The Apostolic office, on the other hand, is created directly by our Lord, and no man has authority to alter, to limit or modify the powers given by Christ.

2. The Bishop's authority is local. Outside the boundaries fixed for him by the Apostle, he has no ordinary jurisdiction nor power. The Apostle's authority and jurisdiction is Catholic and world-wide.

3. The Bishop, though assisted in due measure by the Holy Spirit, remains always of himself a fallible teacher; the Apostle is absolutely infallible. He can neither be deceived himself nor deceive the people when he teaches the Church of Christ. Hence we may add, as a corollary, that every layman and woman in the Church, and every child, and every priest, and especially every bishop may in a very true sense be said to be infallible so long as they

* "The Pope has the fulness of Pontifical power—*like a king in his kingdom*—but the bishops are called to share the cares of government, as the magistrates appointed to separate cities" (St. Thomas in Lib. iv. Sent. d. 20, q. 4, a. 3 ad 3).

adhere to the Apostle, and persevere in the doctrine of the Apostle. When once they break loose from the Apostle, they are at the mercy of the father of lies. Converts from Anglicanism who have witnessed the absolute defiance of Episcopal authority among the Ritualistic clergy and laity, and contrast it with the obedience of the Roman Catholic clergy and laity to their bishops, have sometimes in their enthusiasm fallen into an exaggeration and said that the Bishop in his diocese is all that the Pope is in the Universal Church. This is not true doctrine. For the Bishop is not infallible, and even in his own diocese is not supreme. The Bishop's strength lies, as Cardinal Manning well pointed out in one of his Pastorals, in faithful subordination to the Apostle.

O.

P.

QUESTIONS.

- A. In the early Church was there an essential difference between the Apostle and the Bishop?
- B. In what three points did the difference consist?
- C. Do you find the difference expressed in St. Paul's Epistles?
- D. From St. Paul's language can we think that an Apostle is only a Bishop with such precedence as a chairman has among his fellow-magistrates?
- E. What powers has the Bishop which the Apostle cannot take away?
- F. What powers are there which the Apostle gives him and can limit or take away?
- G. Whence has the Apostle his commission according to St. Paul?
- H. Can men alter the Apostle's office or limit his authority?
- I. Is the Apostle's authority confined to any one see?
- J. Did the Apostles govern special sees as Bishops did?
- K. Can the Apostle err in his teaching? Can a Bishop?
- L. Is the light and guidance of the Holy Spirit confined to the Apostles?
- M. In what measure do Bishops share it?
- N. State again the three essential differences between the Episcopal and the Apostolic Office.
- O. When are Bishops fallible? When may they be said to be infallible?
- P. Is the Bishop in his own diocese all that the Pope is in the Universal Church?

CHAPTER VIII.

WHAT THE APOSTLE DID FOR THE EARLY CHURCH.

- A. FROM what we have seen we must, I think, conclude that the Apostle, always aided and guided and taught as he was by the Holy Spirit, *was the life and soul* of the early Church. A great French monarch is reported to have said, *L'État c'est moi*. With more truth the Apostle might have said as he landed on some distant shore: "I am the Church."* He carries the Church with him, as it were, *in petto*. The Church wants a body of faithful laity; in due time the Apostle will gather them together. The Church requires priests and bishops; in due time the Apostle will consecrate
- B. bishops and ordain priests. Like Abraham, he will be the father of the children of promise; so that in more senses than one that word of St. Ambrose is true, *Ubi Petrus, ibi Ecclesia*—"Where the Apostle is, there is the Church."†

Then to go into detail: what did the Apostle do for the Church?

- C. I. I answer, If the Church of Christ is to be *One*, it is the presence of the Apostle that makes it so. If there were in the Church of Christ nothing higher than bishops, where is the bond of unity? The bishops, as I have said, are like colonels of regiments in the army. One bishop has no authority over another, unless the Apostle thinks fit, for the sake of order, to institute archbishops, metropolitans and Patriarchs, but none of these officials created by the Apostle can take the place of the Apostle and preserve unity. The difficulty is only
- D. removed a step further. For if bishops are entirely independent of one another, and might each become a heresiarch in his own diocese, so archbishops and patriarchs are independent of one another and could not be kept in unity if the Apostle were not ruling them all.

* "*Ecclesiæ nomen intelligitur Papa*" (Greg. de Valentia, tom. iii. 29 A).

† St. Ambrose in Psalm xl. n. 30.

Synods, some one might say, and synodical action might keep the sees together; but how could Synods exist without the action of the Apostle? Who could compel the bishops to meet in Synod, except the Apostle? Again, if a bishop chose to question the power of a Synod of neighbouring bishops to meddle in the affairs of his diocese and make laws for his flock, who but the Apostle could quell his opposition, or give a Bishop in Synod authority to make laws for other dioceses besides his own? * Moreover, who could oblige a large minority in a Synod to submit to the vote of the majority, if there be no Apostle to whom both majority and minority bow? Lastly, even if a Synod could keep peace in its own country, who is to harmonize the Synods of all countries into unity, if the Apostle be not present? Take away the Apostle, and the Church of Christ cannot be one. It must become dismembered, as the Empire of Alexander the Great, when that mighty conqueror was laid in his grave and his captains shared his Empire among them.

D.

2. The Church of Christ is to be *Catholic or Universal*; it was the Apostle who made it so. The bishops had local and territorial sees, and, as I have said, were clearly never intended by our Lord to be supreme. If then they are not subject to the Apostle, and by this subjection made part of that kingdom which is not of this world, they necessarily become national, and fall under the power of the Crown. Where is there an instance in the Church of Christ of the bishops of any country being allowed to be supreme and independent? When united with the Apostle the marvellous powers given to the Apostle protect the bishops in a great degree from the despotism of Cæsar; but take away the Apostle, and as a matter of course bishops become officers of the State, and their sees make up a national Church, and nothing more. They are kept together as the regiments of the army and the ships of the navy, by the supremacy of the Crown; if the pressure of the State did not keep them together the fabric would

E.

F.

* Even those theologians who think that Bishops have *de jure divino* a right to govern the Universal Church in conjunction with the Holy See, admit that they must act in conjunction with the Apostolic See and dependently on it.

G. crumble. The Apostle, on the contrary, holding direct from Christ a world-wide jurisdiction which no man can take from him, belongs to no nation. He cannot be the servant of any king. His *Cathedra* is clearly not to be subject to any of the thrones of this world, and he is the supreme Catholic shepherd and makes the Church Catholic.

3. The Church of Christ is to be *Holy*, and it is through the Apostle that its holiness is maintained. There are, no doubt, imitations of holiness as of everything else that is precious; but for the genuine holiness which our Lord brought to this world and expects to find in His Church, two ingredients are necessary, *Divine truth* and *heavenly charity*. And without the Apostle, neither truth nor charity can long survive.

I. I say *truth* is necessary for Christian sanctity. I know that unbelievers in our days think otherwise. Doctrines matter not, they say, so long as we pay our debts and love one another. This is not the teaching of Christ. This is one of the destructive lies diligently spread amongst men by the spirits of darkness. Our Lord says of Himself, "I am the *Way*, the *Truth*, and the *Life*." The way then to sanctity is truth, and truth and heavenly life must go together. Therefore does St. Paul write to St. Timothy: *God our Saviour would have all men to be saved and to come to the knowledge of the truth*,* for truth is the only way to salvation and sanctity. For this reason in His prayer in the Supper-room, our Lord prays for us all to His Father: "Sanctify them in *the truth*," and adds, "for them do I sanctify Myself that they also may be sanctified in *the truth*."† If the Apostles of Jesus Christ had believed that sanctity could subsist without truth, St. Paul would not have written to St. Timothy: "I charge thee before God and Jesus Christ, Who shall judge the living and the dead, preach the word, be instant in season, out of season, for there shall be a time when they will not endure *sound doctrine*, and will turn away their hearing from *the truth*."‡ If holiness could be maintained without truth, the beloved disciple and Apostle of love would never have penned that sentence: "If any man come to you,

* 1 Tim. ii. 4.

† St. John xvii. 19.

‡ 2 Tim. iv. 1-4.

and bring not *this doctrine*, receive him not into the house."* But they knew quite well that the heavenly truths which Christ revealed to men were absolutely necessary to raise men out of their degradation, and were the one only foundation of Christian sanctity. Take away the Truth revealed by Christ, and Christian holiness of necessity crumbles and perishes: and take away the infallible teaching of the Apostle, and the Gospel of Christ and His Truth must necessarily be lost.

J.

Then, in the next place, how can holiness exist without *Christian charity* and brotherly love? And where has ever true charity survived when one faith no longer exists to keep the thoughts and minds of men together? Those pretended philanthropists who tell us that we can agree to differ, are really heartless and reckless men whose liberalism and broadness of view is nothing else but the unfeeling indifference of that woman who was content that the child be cut in two. All true disciples of Christ know that truth is the very life of Christian holiness. They never can consent to see it cut in pieces. These pretended mothers, these would-be apostles of love, have every page of history against them; for surely if the Church has learnt anything by experience, it is that differences of doctrine have been by far the most fruitful source of quarrels and hatred.

K.

Truth, then, is the only groundwork of *Christian morality*, and *one faith* is absolutely necessary for *unity of hearts*. But, Christian truth must perish, and one faith there cannot be if the Apostle disappears from the Church of Christ. It is when the Apostle speaks the word which he spoke in the Council of Jerusalem: "It seemeth good to the Holy Ghost and to us:" that the devil's artifices are foiled, that stormy discussions are in an instant hushed to rest, and the "great tranquillity" ensues, and the faithful throughout Christendom enjoy in one faith and unity of heart that peace "which the world cannot give," that peace which "passeth all understanding."†

L.

4. Then besides, let us not forget that of every Christian "it is written in the beginning of the book,"‡ *that he must believe*: "Go ye and preach to every creature. He who

M.

* 2 St. John i. 10.

† Phil. iv. 7.

‡ Psalm xxxix. 8.

believeth shall be saved. He who *believeth not* shall be condemned." To be holy, or to be saved without *believing* is a thing utterly impossible.* "Without faith it is impossible to please God." But from what we have already seen in preceding chapters, we cannot believe heavenly doctrines unless we first believe in the messenger who brings them to us; and so if there had been no infallible Apostle in the early Church no one could have believed all the doctrines of Christ. The bishops were not infallible, as we have seen. No one, therefore, of the faithful could have said: "I believe all that my bishop has taught, is teaching, and shall teach." They could not say, I believe undoubtingly in my bishop. Ask the Anglicans of the present day what they mean when they say, "I believe in the One, Holy, Catholic Church." Do they mean, I believe in my Anglican Bishop, or in the Archbishop, or in Convocation, or in the Pan-Anglican Synod of bishops? I think they would answer to a man: "Certainly not." They would say, with a smile, that every one of their bishops is fallible, very fallible indeed, painfully fallible; and that *no number of fallibles will make up one infallible*.† It would have been the same thing in the early Church if there had been no guides but bishops; if the infallible Apostle had not been there to utter the word, "It seemeth good to the Holy Ghost and to us." If bishops had then been the only teachers, if the infallible and inspired Apostles had not been in the Church as a fountain of truth, the faithful could not have been called upon to make that profession of faith: "I believe in

* More impossible than holiness without honesty or purity.

† When in this passage, and in others that follow, I speak of fallible bishops, I have always before my mind a state of things which happily does not exist in the Catholic Church. I am imagining a body of bishops not united with an infallible Apostolic Head. In the Catholic Church the same Holy Spirit Who guides the Apostolic Vicar of Christ is also continually inclining the hearts of the Episcopal Body towards truth and towards docile fidelity to the Apostolic See. Being thus habitually united in spirit with the Holy See, they constitute in union with the Apostolic Head the teaching Church, and as their ordinary and daily consentient teaching may be considered to have the tacit approbation of the Holy See, they cannot when thus considered (*in sensu composito*) be called a body of fallible bishops. If bishops, even in large numbers, as at the Council of Rimini, or in the Second Council of Ephesus, were to break away from the Apostolic See, then (*in sensu diviso*) they would be quite fallible, as history has proved.

the Catholic Church." They believe in the Church only because they believe in the Apostle. The Apostle was not only the mouthpiece of the Church, and the Head of the Church, he was the very life of the Church, he was the infallibility of the Church. On his unerring teaching is grounded that belief in the Church which the faithful cherished and professed and which was absolutely necessary for salvation.* Hence the unvarying belief of the Catholic Church that the dogmatic teaching of a Council of Bishops however numerous cannot bind the consciences of the faithful, and cannot be relied on with an undoubting faith till the Apostolic voice has approved and ratified.

QUESTIONS.

- A. Who was under God the life and soul of the early Church?
- B. In what sense could the Apostle say, "I am the Church"? and St. Ambrose, "Where Peter is, there is the Church"?
- C. What kept the early Church together *in unity*?
- D. Could Archbishops or Patriarchs preserve unity without the Apostolic power? Could Synods?
- E. Without the Apostle, could the Church be *Catholic*?
- F. Have Bishops ever in any country been supreme and independent? If not under the Apostle, can Bishops and their Churches escape subjection to the Crown?
- G. Does not a *Catholic* or Universal Church necessarily imply the Apostle's *Cathedra*, set on high above all earthly thrones?
- H. The Church is *Holy*, are there imitations of Holiness?
- I. Can Christian holiness exist without *truth* and *charity*?
- J. Can *truth* subsist without the Apostle's infallible teaching?
- K. Can *charity* be maintained without *unity of faith*?
- L. Can *unity of faith* be maintained without the *Apostolic Voice*?
- M. Does Christ acknowledge sanctity not based on faith and truth?
- N. If they had had no infallible Apostle, would the early Christians have been required to say, "I believe in the Catholic Church"?
- O. When do the dogmatic decrees of a Council of Bishops become binding?

* "The gift of infallibility is imparted to the Church by its visible Head . . . without him and unconnected with him it has none" (Hergenröther, vol. i. p. 191). "The authority of the Church, of an Œcumenical Council, and of the Pope, are all one and the same authority, not three different authorities" (Greg. de Valentia, tom. iii. pp. 345 A, 343 D).

CHAPTER IX.

WHAT IS AN APOSTOLIC CHURCH?

To this question, What is an Apostolic Church? some would answer, a Church that was founded by the Apostles.

- A. But this answer is not sufficient, not adequate, not a true one. Not adequate, nor true, because a Church may have been founded by an Apostle, and in course of time become so changed and disfigured that no Apostle would own it as his offspring. Such a Church *was once* an Apostolic Church, but *is not now*.

- B. If I ask what is a monarchy? The correct answer would not be: a country that in the beginning was organized and governed and provided with laws and a constitution by a king. This answer would only tell me that the country was a monarchy once, not that it is so now. The Nestorian sect was founded by a man who once was a Christian bishop, a bishop of the Apostolic Church; but as soon as Nestorius and his disciples go out of the Church, and are cast off and excommunicated by the Church, none of us, I think, would be inclined to give them any more the sacred name of "the Apostolic Church." St. John goes further and implies that even before they openly rebelled they were not true Christians: "They are gone out of us but are not of us."*

- C. That we may understand better what is the true meaning of the term "an Apostolic Church," or "the Apostolic Church," let us ask the question, What do we mean by an Episcopalian Church? Is an Episcopalian Church merely one originally founded by a bishop? The Church in Scotland was assuredly in bygone days founded by bishops, and governed by bishops, and therefore Episcopalian. But if in course of time the people of Scotland grow tired of bishops and, as St. Paul

* 1 St. John ii. 19.

words it, "according to their own desires, heap to themselves other teachers," and thus the Church in Scotland takes quite a new shape, has a new constitution, new main bones and new vital organs, is it any longer an Episcopalian Church? It *was* Episcopalian. A bishop may even have had a hand in changing the old Church into this new form; but no one, I think, will any longer dream of calling this new creation an Episcopalian Church. They often say in this country, "You cannot have the play of *Hamlet* if you leave out the Prince of Denmark." How then can you have an Episcopalian Church without a Bishop, or a monarchy without a King? or an Empire without an Emperor?

D.

E.

F.

Now if all this be true, *if a Church cannot be Episcopalian unless it be governed by a living Bishop; can a Church be Apostolic if there is no living Apostle in it?* If a Church was originally founded by an Apostle, and is for a time guided and taught and governed by an infallible Apostle, that Church is Apostolic so long as the Apostle lives and teaches and rules; but if the Apostle dies, and the Apostolic office perishes, and none remain to guide and teach the Church but fallible bishops, this Church from henceforth is Episcopalian or something else, but most certainly no longer Apostolic.*

QUESTIONS.

- A. Is every Church Apostolic that was *originally founded* by an Apostle?
- B. Is a country a *Kingdom*, because *originally organized* by a King?
- C. What do you mean by an Episcopalian Church?
- D. Is a Church Episcopalian *now* because it was so formerly?
- E. Can you have a monarchy without a *living* King, or an Episcopalian Church without a *living* Bishop?
- F. If not, can a church be an Apostolic Church if there be no *living* Apostle in it?

* See Suarez, xii. pp. 272—276 4°. Edit. Vivés, Paris, 1878.

CHAPTER X.

HOW LONG DID THE CHURCH OF CHRIST REMAIN APOSTOLIC ?

A. SOME years ago many of the Protestants of this country used to profess a great veneration for the Church of the *first four centuries*; and even now we often hear Anglicans, when they are asked what they mean when they repeat the words of the Nicene Creed : "I believe in One, Holy, Catholic and Apostolic Church:" say that they pin their faith to the teaching of the Church of the first four centuries. Others say more vaguely, that they believe the teaching of *the early Church*. Others again, that they believe all that the Church taught so long as it was one ; that is, till the time of *the great Eastern schism*. For their theory is that then the dismemberment of the Church began; which sad dismemberment, they say, was completed by the separation of England in the sixteenth century. Since the dismemberment, they contend, the Church has lost its power of teaching infallibly, which cannot come back till the Branch-Churches are re-united. So say they.

B. But why the Church should deserve our veneration and our trust and our act of faith more in the fourth century than in the fifth or sixth or tenth, it is very hard to see. For from what we have gone through in the preceding chapters we have seen that the sole reason why a Christian can say, "I believe in the Church," is because the Church is *Apostolic*, that is to say, is taught and guided and governed and kept in orthodoxy *by the infallible Apostle* who always teaches the Church under the guidance of the Holy Ghost. If the Church were Apostolic for four centuries only, then they might be wise who adhere to the

Church of the first four centuries. If the Church continued to be Apostolic only up to the date when the Orientals made the word "*filioque*," *a casus belli*, and separated from the Roman Catholic Church, then they are wise who take all their doctrine from the Church that existed before that schism. This then is clearly a vital question: *How long was the Church Apostolic?*

To this question the great body of English Protestants would, I think, answer that the Church was Apostolic only so long as one of the Twelve survived upon earth; that at the death of St. John the Church ceased to be Apostolic. It is necessary to spend a little time on this supposition.

D.

1^o. First, then, if the Church ceased to be Apostolic when the last surviving Apostle died, I mean to say, if the Apostolic office perished and was no more in the Church when the last of the Twelve breathed forth his soul, then we must ask, Why were the Christians of those early years privileged so far beyond those that came after? Why did our Lord provide infallible Teachers for one generation and leave all generations to come to the mercy of fallible Teachers, to be "tossed about by every wind of doctrine?"* Were the souls of men more precious to our Lord in those early days than they are now? or, has He Himself changed? Was His love of truth greater then than in after-ages? We may not think it. We have His great Apostle saying to us: "That God our Saviour desires *all men* to be saved, and *to come to the knowledge of the Truth*." Surely "*all men*" means more than the faithful of one generation? Surely too if our Lord desires *all men* to come to the knowledge of the Truth, He will provide for succeeding centuries the same sure method of arriving at Truth, that plain, straight road to Truth which He provided for the first generation of Christians. "I am not going to leave you orphans," He said to us, when in an early chapter we put the question to Him. "Good Master, what is to become of us when you are gone?" His answer was: "Fear not; I leave the infallible Apostle in My place. Any one who has good will and chooses to believe my infallible Apostle, will be saved." But now it becomes neces-

E.

* Ephes. iv. 14.

sary to push the question further. "What when these Fishermen die, O Lord ; when the Twelve infallible Apostles are gone from the earth ?" Our Lord's answer surely would be : "The men will die and go to render an account of their stewardship, but the Apostolic office will not die in My Church. If their office were to end with their lives, I would not have said to My Apostles : I am with you *all days, to the consummation of the world*. I would not have said in the Supper-room : The Spirit of Truth shall abide with you *for ever*. I would not have said to Simon Peter : *Thou art the rock, on this rock I will build My Church and the gates of Hell shall never prevail against it*."

F.

G.

H.

2°. *If the Apostolic office ceased to be when all the Twelve Apostles had passed away from this world, then assuredly at that date, a vital change took place in the Church of Christ. It was then, and not at the time of the Photian schism, or the forced separation of England under Queen Elizabeth, that the Church lost its great prerogative of teaching infallibly. From that day the Article, "I believe in the Catholic Church," ought to have been expunged from the Creed. No one could require any Christian man, woman, or child to say : "I believe in the Catholic Church," if the infallible Apostle is no longer living in the Church. I do not know whether the Czar of Russia compels his subjects by the use of the knout to make a profession that they believe in their bishops ; but I am quite sure that no reasonable Christian men would ever inwardly bind themselves to this profession of faith, "I believe in the Catholic Church," if the Catholic Church contained in its bosom nothing but fallible laymen, fallible priests, and fallible bishops. If our Lord had not been speaking to guaranteed, infallible Apostles He never could have said : "Go ye and preach, he who believes shall be saved, and he who believeth not shall be condemned."* Unless His messenger cannot err, how could it be right to pin our faith to him ?

I.

3°. If moreover with the death of the Twelve the Apostolic office ceased, a vital, a substantial, and essential change took place, at that early date, *in the Constitution of the Church*. Up to that time, as we have already said, the

Church of Christ consisted of a large body of the faithful laity ; over them a certain number of priests ; above them the body of Bishops ; and supreme above all the Apostle who was the life of the Church.

If therefore at the death of St. John, the Apostolic Office is gone, then the Church has entirely changed *its character, its form, its organization, its Constitution, its government, its very essence*. Its form and Constitution, because one of the four estates—and the most important of them all—is gone. The Apostolic office was what made the Church a Kingdom. Now monarchy is gone, and you have bishops, priests, and laity without a Head. Its character and its essence are also changed, (1) because it can no longer be *one* Church ; the key-stone is gone. The bond of unity is taken away, and this Church heretofore one must be broken up into as many Churches as there are bishops ; (2) because heretofore it has been *Catholic*, but it can be so no longer. The bishops and the priests have all their special nationalities, and if they combine at all they must now settle down into national Churches. Then in the 3rd place, as I have said—and this is the most important point of all—the essential character of the Church is altered ; for till now the Church has been *infallible*, till now the Church could teach with an unerring voice ; when the Church spoke through the Apostle, her mouthpiece, it was the Holy Ghost that spoke, and all doubt was at an end, and the Sacred Truth of Christ was preserved intact. But now the Apostle is dead, and the infallibility of the Church is gone with the Apostle. The plain and straight road to truth which was promised to the nations can be found no more. The Creed given to the Church must be re-modelled. No one can be called upon henceforth to say : I believe in the Holy, Catholic Church. Blot out from the Gospels those warning words : “He that will not hear the Church, let him be to thee as a heathen and a publican :” for the glory of the Church is gone. She is no longer “the pillar and the ground of truth.”* With the death of the Apostle her life and heavenly spirit has passed away. Her essential character is altered.

* 1 Tim. iii.

J.

K.

L.

M.

Am I not right then in saying that those who believe in the Church *of the first four centuries, or as far as the Eastern schism*, are following a capricious fancy for which no solid reason can be brought? To every thinking man the choice must lie between two theories; that of the very Low Protestant who believes that *if* the twelve Apostles were infallible, this is the very most that can be granted; and that most certainly no human utterance since the death of the Twelve could be relied on as unerring. The other is the true one, namely, the teaching of the Roman Catholic Church. She believes that the intention of our Lord was that His Divine Church was to continue till the end of time in every way as privileged, as holy, as blessed as it was in the beginning; always His Bride, always the same Divine Church. He did not repent of His gifts to His Bride. *One* in the beginning; to the end she shall be *One*. *Catholic* in the beginning, to the end she shall be *Catholic*. *Infallible* in the beginning, she shall be to the end *Infallible*. Because in the beginning she was *the Apostolic Church* of Christ, to the end and for ever she remains the *Apostolic Church* of Christ. In the beginning, as we have said before, the Church of Christ was made up of the faithful laity, the priests, the bishops, and the infallible Apostle. To the very end, it shall live on with its laity, its priests, its bishops, its Apostle.

N.

As we have seen, there is abundant evidence to show that the intention of our Lord was that His wedding with His Bride was to be eternal; that His Church was never to die, and never to be divorced from Him. *Let those who think otherwise bring forward for us some clear, prophetic passages in the Gospels that forewarn us that only for thirty years, or four hundred years, or for eight centuries His Church was to remain infallible. Let them show us some clear teaching that for a little while the Church was to be Apostolic and then to subside and sink down to a lower level, and only to be Episcopalian.* Let them point out to us some words of the Evangelists and Apostles which prepare us for the great change that was to come, and which fix the date at which all those texts which warn us that we must "hear the Church," as we would

O.

P.

hear Christ would become obsolete ; that when the Apostle preaches we must believe if we hope for salvation ; that the Church is to be "one Sheepfold and one Shepherd," and the rest.

QUESTIONS.

- A. How long did the Church remain Apostolic? Was it for four centuries, or for eight, till the Eastern Schism?
- B. Have the early centuries any special claim which the tenth, fifteenth, and nineteenth have not?
- C. Is there any good reason for believing in the Church except that it is *Apostolic*, that is, taught and governed by the infallible Apostle?
- D. Did the Church cease to be Apostolic when the Twelve died?
- E. If so (1), why was infallible Apostolic teaching given to the first generation of Christians and withdrawn from all who came after?
- F. If so (2), why does Christ promise to be with His Church "till the consummation of the world," &c.?
- G. If so (3), then, was not the character of the Church entirely and essentially changed at that time?
- H. If so (4), why was the Article, "I believe in the Catholic Church," allowed to remain in the Creed?
- I. If so (5), is not the Constitution of the Church quite altered? The Church was a Kingdom governed by the Apostle; now the Supreme Head is gone.
- J. If so (6), is the Church any more *one*?
- K. Or Catholic?
- L. Or Infallible?
- M. If so (7), ought not the Gospel to have been re-written, and all about the authority of the Church omitted?
- N. Is not the teaching of the Roman Catholic Church on this point clearly the true teaching?
- O. If the Church was to be so entirely changed when the Twelve died, ought we not to find some forewarnings in the Gospel? Where are they?
- P. Have we then any intimation that the Church was at a certain date to cease to be Apostolic and sink down and become merely Episcopalian?

CHAPTER XI.

A DIFFICULTY ANSWERED.

SOME one might say to me : " You have been contending that in the Church of Christ there must be no change." If that be so, where are the *Twelve* Apostles that figured in the beginning ?

A. 1. I answer in the first place, that in the Continent of North America there are at present, I believe, forty dioceses and more, and as many bishops, whereas in the early days of this century there were not more than four large dioceses governed by four bishops. Now whether the Catholic Church in North America has at one time four bishops, at another forty or fifty, it is as much Episcopalian when the bishops are few as when they are many, and as Episcopalian when they are many as when they are few. The number of the bishops does not change the character of the Church. So long as the Episcopal office remains the Church is Episcopalian. Of the Apostolic office we may say the same. If the Apostles were in the beginning twelve, and now the Apostle is but *one*, or, if, on the contrary, in the beginning there had been one Apostle and now there were twelve, this matters little. So long as the Church is taught and governed and kept together in unity and in orthodox faith by the infallible Apostle, the Church is always the Apostolic Church of Christ.

B. 2. In the next place, let us look into the Gospel, to see if we can find any forewarning, or any kind of intimation, that we might expect this change from twelve Apostles to one. There we find *two sets of texts* ; *one set of texts addressed by our Lord to the Apostles collectively, the other addressed to St. Peter only.*

a. All the promises, for instance, of the fulness of the

Holy Spirit uttered by our Lord in the Supper-room were addressed to all collectively. Again, to all He spoke when He said : "As My Father sent Me, so I send you." To all He said : "Go ye and preach to all nations, whosoever believeth shall be saved, and whosoever believeth not shall be condemned." Lastly, in the eighteenth chapter of St. Matthew's Gospel, we read that He said to all collectively : "Whatsoever ye shall bind on earth shall be bound also in Heaven, and whatsoever ye shall loose upon earth shall be loosed also in Heaven."

C.

b. But now, on the other hand, we observe that these last words He had already said some time before to St. Peter singly. After His Transfiguration He said the words to His Apostles as a body ; but six days or so before the Transfiguration, He had already spoken to St. Peter alone, and said to him : "Whatsoever thou shalt bind on earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth, shall be loosed also in Heaven" (*St. Matt. xvi.*). Now why this repetition ? St. Peter is among the Twelve when our Lord speaks to all, why is not that enough ? Why are special promises, special powers, a special commission given to him for himself ?

D.

Observe moreover that our Saviour, as I have just said, addresses himself to St. Peter, and promises *him* the power of binding and loosing *before* He speaks to the others. Again, take notice that *all* the other Apostles are present at Cæsarea-Philippi when our Saviour singles out St. Peter and utters the promise *to him*, and has no word at all for any of the others. Add to this, that to St. Peter our Divine Master addressed *many other words*, which He did not speak to any other of the Twelve. To St. Peter alone He said : "Thou art the Rock, and on this Rock I will build My Church." To St. Peter alone He said : "To thee I will give the keys of the Kingdom of Heaven." To St. Peter alone He said in the Supper-room : "Simon, Simon, Satan has desired to have *you*, that he may sift *you*, but I have prayed for *thee*, that thy faith fail not, and thou being converted, confirm thy brethren."* In this passage, the distinction between Simon and the rest stands out very

D.

* St. Luke xxii. 31, 32.

prominently. Satan wishes to sift *you all*, I have prayed for *thee*, and *thou* shalt confirm thy brethren. Then lastly to St. Peter alone He spoke when, after His Resurrection, He fulfilled the promise made at Cæsarea-Philippi, and actually gave him his high commission and the fulness of the Apostolic office. To Peter alone He said the first time, "Feed My lambs," and a second time, "Feed My lambs," and the third time, "Feed My sheep." My lambs and My sheep: that is, the whole of My flock. The lambs—the faithful laity. The sheep, the parents of the flock—the bishops and the priests. Be the Chief Shepherd of My whole flock, including under your care *the Apostles themselves*.

E. I shall not add here other passages of the New Testament, because it is not a part of my plan to prove at length in these chapters the Supremacy of St. Peter. That I have already done elsewhere.* In these chapters I have always spoken of *the College of the Apostles*, not of St. Peter alone, for my one object has been to establish that the Apostolic office was an essential feature of the early Church. Whether the Apostles were one or Twelve, or whether one was Supreme, makes no matter to my argument. My design is to prove that the early Church was *something more than Episcopalian*; that it was *Apostolic*, because the Apostle was there to give unity and catholicity to the Church, and to preserve faith and doctrine inviolate.

F. And now at present in citing these passages from the Gospel my aim and object is, not exactly to prove that St. Peter was supreme over the Apostles, but that the fulness of the Apostolic power was given to him *apart from the rest*; and that words were spoken to him, and to him alone, which pointed out that his Apostleship was in some special way to be perpetuated. He, and he alone, is to be the Rock, the lasting Rock, the Rock of ages, on which the Church is to stand.

G. All these passages are admirably interpreted to us by the History of the Church. In the beginning, the world being wide, communication difficult, and travelling a slow process, it was highly expedient that St. Peter the Apostle, St. Peter the Fisherman, should have

* See *Lectures on Ritualism*, from IV. to VIII. both inclusive.

other Apostles, other Fishermen, to help his work. Therefore our Lord gave to the Eleven a share of that Apostolic power and Commission which He gave specially and separately and in its fulness to him. Subsequently he gave St. Peter another powerful helpmate in the person of St. Paul; and these thirteen infallible Apostles took up their positions in different parts of the world, and under the guidance of the Holy Spirit preached to the nations the pure Gospel of Christ *without mistake or error*. When this was done, and when they had entrusted the deposit of the Faith to the bishops whom they had appointed throughout the world, all of them, except one, had finished their work. It was not the wish of our Lord to have many Apostolic sees perpetuated in His Church. The Church was to be One, under one Government; and therefore, if I may so speak, all the Apostles except St. Peter died childless, and left no heirs of their Apostleship. As I have said in a preceding chapter, there is no See in the world that claims to be the See of St. John, or St. Thomas, or St. Jude, or any of the others. None of these Apostles left behind them successors; successors, I mean, in the full and adequate sense of the word; successors who were in all things like to themselves, with all their power and prerogatives; successors who were officially the exact image and copy, and reproduction of the parent Apostle.

H.

All these Apostles of course left behind them the bishops whom they had appointed to several Sees, but I have already shown in a preceding chapter that between a bishop and an Apostle there is a difference and a distance that simply cannot be measured. I know that many writers have used the expression that the bishops are the successors of the Apostles, and so they are called in the dogmatic Decree of the Vatican Council; but from what I have been saying in former chapters it is now easy to put the proper interpretation on these words used by ecclesiastical writers. For (1) the bishops succeed in full to the *episcopal* character of the Apostles; since the Apostles were all bishops, even though they did not govern sees. (2) Moreover, the body of bishops, that is, the episcopacy of the Church, if you take care to put the Bishop of Rome amongst them, is in a full

I.

J.

and adequate sense the successor of the Apostles. But the bishops of the Church, if you put aside the Bishop of Rome, are in no adequate and full sense successors of the Apostles.*

For in the first place as we have already agreed, no number of fallible bishops, if separated and cut off from their Apostolic Head, can do the work or can fill the place of one infallible Apostle.†

K. Secondly, besides this, suppose that our Lord had never instituted the Apostolic office, and that therefore all the bishops of Christendom met together to constitute one Supreme Head for themselves; they never could make that Supreme Head an Apostle. For, as I have already explained, an Apostle has an office created by Christ, and man cannot take it away or limit or remodel it. Whereas if the bishops by their vote were to constitute a Supreme Head for the Church, this Supreme Head would only hold an office created by men, and one which men could alter, or entirely sweep away. Such a Supreme Head would never become an Apostle. Add to this that the suffrages of the bishops could never make him infallible.

The other Apostles therefore appointed many bishops, whom they left behind them in the Church; but they left no Apostolic sees and no successors to their Apostolic office.‡

M. In St. Peter's case all is different. He, by a special dispensation, is Bishop of a see and an Apostle at the same time. He has a local see as Bishop; as Apostle he is ruling over Christendom. To use a familiar phrase, he is governing in his double capacity, *Urbem et Orbem*; his own special See, and the Universal Church: and like Father Abraham he shall see "a long-lived race;" he is to be the Father of a long line of inheritors. When he dies his office shall not die. Another Apostolic Bishop, another who is both Bishop and Apostle takes his seat upon the *Cathedra Petri*, and rules that kingdom which is not of

* Father Suarez explains that the bishops are called the successors of the Apostles—*secundum quandam accommodationem* (Vol. xii. Vives, p. 282. 4).

† See notes, pp. 48, 49.

‡ A certain precedence was acknowledged by the Council of Nice, as due to Antioch and Alexandria, on account of their being in a limited sense Apostolic Sees.

this world. From Peter to Leo XIII. no link of the chain is wanting. The Roman See has been known from the early times as the Apostolic See.* The Roman Catholic Church claims to be an Apostolic Church and *the* Apostolic Church, the lineal descendant, the heir, the successor, in the fullest sense of the word, of the Apostolic Church that was in the beginning; its true, legitimate offspring, its exact copy, its perfect image, the very self-same as the early parent Apostolic Church. We Roman Catholics believe that our Holy Father the Pope, the Bishop of Rome, is in the fullest sense the successor of St. Peter, having St. Peter's place and every one of his prerogatives; that he is the living Apostle of to-day; that he holds the Apostolic office in all its fulness, without one tittle of abatement; that he is the Rock on which the Church stands as much as St. Peter was. That he keeps the Church One and Catholic and Holy, as much as St. Peter did. I say Holy, because, as I have already explained, it is the infallible voice of the Apostle-Bishop, our Holy Father, the Vicar of Christ, which preserves inviolate that true Faith, that Gospel of Christ, that heavenly revelation, which is the groundwork of all Christian holiness, and without which Christian holiness cannot be.

And here I would ask all earnest Anglicans who wish well to England to put this question to themselves. *If the Pope, the Apostolic Bishop of Rome, is not the living Apostle in the Church, has not got the fulness of the Apostolic office, where else is that Apostolic office to be found? Are we to agree with the Presbyterians and the Dissenters and the lowest of the low, that when the last of the Twelve died, the Apostle and his office, and his infallibility, and his other prerogatives perished and ceased to be; and that from that hour the Church of Christ, which had been an Apostolic Church, remained a headless, lifeless trunk, an Episcopalian Church without that Apostolic Head, which was the very seat of life and truth and holiness?*

N.

* See note, p. 41.

QUESTIONS.

- A. Why twelve Apostles in the beginning and now only one? Is a Church less Episcopalian if the Bishops are four than if they are forty?
- B. Do we find in the Gospel any forewarning that only one of the twelve Apostles would have a line of Successors?
- C. What promises did our Lord address to the twelve Apostles in common?
- D. What specially to St. Peter?
- E. Whether St. Peter was Supreme or not, is it not quite certain that the early Church was Apostolic and not merely Episcopalian?
- F. Is it not quite certain that to St. Peter, apart from all others, was given the fulness of the Apostolic powers?
- G. As he alone is called the Rock on which the Church is built, does this prove that his Apostolic Office is to endure for ever in his Successors?
- H. Are there at present any Apostolic Sees except Rome? Did any other Apostle found an Apostolic See, and leave a line of Successors in the full sense?
- I. The Apostles appointed Bishops. In what sense were these Bishops Successors of the Apostles?
- J. Is the Body of Bishops in the full and adequate sense the Successors of the Apostles?
- K. If Christ had not established the Apostolic Office, could the Bishops have elected a Head and made him an Apostle?
- L. How would this Head so elected differ from the Apostolic Bishop of Rome?
- M. Are the Successors of St. Peter Successors in the full sense? Have they all his Episcopal and all his Apostolic powers?
- N. If the Pope does not hold the Apostolic Office in the Church, who does? What has become of it? Has it perished?

CHAPTER XII.

HAVE ANGLICANS A GOOD CLAIM AND TITLE TO APOSTOLIC SUCCESSION? LORD SELBORNE'S CONTENTION.

I BEGAN the first chapter of this little volume with the words which are so often whispered in the ears of Anglicans uneasy about their position, as an antidote against all doubts: "*We have undoubtedly Apostolic succession. What more can you desire? Why seek to leave the position in which Providence has placed you?*"

Much is said and much is written in our days about the continuity of what is called, by a very ill-chosen name, "the Anglo-Catholic branch of the Church." Lord Selborne has lately employed his legal powers on a volume to prove that the Anglicanism of our days is the true lineal descendant and heir and successor of the Church of St. Anselm and St. Cuthbert, St. Paulinus and St. Augustine. He contends that nothing was really done in the days of Henry VIII. and Elizabeth to break the links of connection; that the Tudor King and his daughter only walked in the footsteps of the Edwards and other Plantagenet Kings who by the statutes of *præmunire* and other laws resisted the encroachments of the See of Rome.

A.

To Lord Selborne's argument my first answer would be, that if the Edwards and other Plantagenets really did what Henry and Elizabeth did, so much the worse for the Edwards and the Plantagenets, and so much the worse for the Church of England in the days of the Plantagenets.

A.

But, secondly, I would answer that very few indeed, I think, will be convinced by the special pleading of the ex-Lord Chancellor. For if Henry VIII. and Elizabeth really only re-produced and enforced some statutes of former Catholic Kings of England, then the Blessed Sir Thomas

A.

More and the beatified Bishop of Rochester and all the other Catholics who went to the gallows at Tyburn, or endured the horrors of imprisonment in the Tower, or at Newgate, or in York Castle, and all those English Catholic noblemen and gentlemen who forfeited lands and civil rights and paid heavy fines, were clearly under a very gross delusion. They were simpletons who brought suffering and misery on themselves and on their families without any good cause. For, according to Lord Selborne, what had they to complain of? So too must we say of the massacred Catholics of Ireland, and the Catholic families driven from their homes and sold as slaves in the West Indies; that all their sufferings were the result of some unintelligible wrongheadedness, if nothing had been done by the English Crown that gave them any excuse for resistance, or made it incumbent on them to become confessors of the faith or martyrs.

A. Then, thirdly, I would call attention to the clear difference that there is between a *resistance* to what seems to be an *abuse of authority* and a *complete and total rejection of that authority*.

Many holy bishops in past ages, and many Catholic kings also, have remonstrated and complained when the rights of their office were, or seemed to be, unduly encroached upon in consequence of appeals to the Courts of Rome, or when the canons of the Church or compacts made with kings were apparently forgotten; but all such uprisings against an *excessive abuse of Papal authority* are very solid and substantial proofs that the Papal authority was admitted to exist. If I complain and protest that some one over me is going beyond his powers, or using his authority in a mischievous way, I am confessing at the same time that he has some powers and some legitimate authority over me. Add to this, that many kings in this country and other countries have at times sinfully and wickedly violated the rights of the Apostolic See without entirely breaking with the Church and ceasing to be Catholics. This was not the measure of Elizabeth's guilt. She went much further, as we shall see.

But I have not in reality to deal with the argument of

Lord Selborne. I have only to examine that word so often used of late to prevent Anglicans from being reconciled to the Roman Catholic Church : "*We have Apostolic succession. What more can you need? We are quite safe.*"

Now, in the first place, I might ask the Anglicans of our days whether they contend, that the thorough-going Protestants of Elizabeth's reign and James's—the Puritan bishops from Geneva and the rest, the men whose creed really was the Thirty-nine Articles, the men who were as un-Catholic as they well could be, the men who most assuredly denied many doctrines of our Lord's Gospel, the men who had no more belief in episcopal or sacerdotal powers than the Scotch Presbyterians have, the men who rejected with horror the doctrine of our Lord's Real Presence in the Blessed Sacrament and that the Holy Mass was a Sacrifice—that these men, I say, had true Apostolic succession ? If they had, then the Nestorians and Arians can scarcely be refused the same privilege. If they had not, how did they pass it down to the present Anglicans ?

For assuredly they are the ancestors of modern Anglicanism ; they are the connecting link between the Anglicans of to-day and the early Apostolic Church ; and by rights, we ought to find the same features in the Anglicans of to-day, in their Elizabethan forefathers, and in the Apostolic Church of old.

There ought to be unbroken unity throughout. We guess, of course, what would be the answer of a modern Anglican. He would say : "With the Protestantism of those Puritan men we have nothing to do ; but they have handed down to us, thank God, true and valid Orders, real bishops, and rightly-ordained priests. Before long we hope to undo all the mischief that they worked, and to bring back into our Church all the Catholic doctrines which they cast out ; and then we shall have England the Isle of Saints, as it used to be, and an ornament to the Holy Catholic and Apostolic Church."

God grant that this dream of the future may be accomplished. Meanwhile, we will go on studying the question now immediately before us : Has the Established Church

B.

C.

of England at the present moment Apostolic succession in the full sense of the word ?

Many difficulties start up as we begin to examine this question.

1. Where is and what is precisely the Anglican Church? Is the Anglican Church exclusively composed of what we call High Churchmen, or Ritualists ?

D. 2. Do the Low Church party constitute the Church of England, or are they any portion of it ?

3. What about the Broad Church party—are they the existing Church of England, or a part of it ?

E. 4. Do the Anglican bishops represent the modern Church of England ?

F. 5. Are Anglican Orders really valid ? Have Anglicans true bishops and real priests ?

All these questions require careful answers ; but happily we need not, I think, wait for the answer here. We may for the moment *assume* and pretend to ourselves that what is called the Church of England, despite its divisions into Low Church and High Church and Broad Church, is one compact body. We can further, for the moment, *also assume* that there is no flaw in the Anglican Orders ; that Anglicans have real bishops and priests ministering to them.

G. And now, imagining all this to be so, we must still contend that the only thing proved by all these improbable assumptions is that the Anglican Church is a *National Episcopalian Church* subject to the State, but not in any true sense an *Apostolic Church*.

H. This modern Church of England would no doubt, if what we assume be true, differ essentially from the Presbyterians of Scotland. No true Anglican who believes in his position would, I think, hold communion with the Presbyterians. *The Anglican says to them, and says truly: " Though you retain the Bible as much as we do, and still preach certain portions of the Gospel truth as we do, yet you have made vital and essential changes in the form and Constitution of the Church of Christ. Where is your priesthood ? Where is the episcopate of the glorious early Church ? "* This argument is undoubtedly quite unanswerable. *But then, what is to be said when Irving puts a kindred question*

to the modern Anglican: What have you done with the Apostle? For this was one of Irving's main grounds for assailing the Church of England and founding his sect.

What has become of the Apostolic office which was so important and glorious a feature in the early Church? If the Presbyterian has changed the essential Constitution of the Church of Christ, by casting out bishops and priests, *have you not done a work of destruction more thorough when you got rid of the Apostle? Was not the Apostle, to say the least, as important to the Church as either bishop or priest?* Irving's argument is also undoubtedly quite unanswerable. He remedied the evil most absurdly by creating Apostles in his own new church: but his difficulty was most real and substantial and fatal to Anglicanism.

I.

Of course the Anglicans fall back upon their old position. We have true priests and bishops. We have true lineal descent from the Apostolic Church. Our bishops can trace their pedigree up to St. Peter and St. Paul and the other Apostles. But then we could rejoin and say to them again and again: "Are your Orders more valid than those of the Arians and Nestorians? Do you really contend that every sect, no matter what its doctrines be, provided it retains true bishops and real priests, may claim to be, in the proper sense of the word, the Apostolic Church, or an Apostolic Church, and to have true Apostolic succession? What say you? *Have the Nestorians and Arians real Apostolic succession? If they have not, have you?* This question wants a clear answer.

J.

Some Anglicans possibly might answer: "Well, 'what is sauce for the goose is sauce for the gander.' If our Orders, which *we assert* to be valid, give us a good title to Apostolic succession, how can their Orders, which *are acknowledged by all* to be valid, fail to do as much for them?"

A large number of Anglicans, on the other hand, would, I think, reject with horror the notion that their title to Apostolic succession is only on a level with that of those detestable ancient heresies.

However, be this as it may, we are now wholly intent

K. on a different question. You assert that you have true bishops and priests and all Catholic doctrine. For a moment, be it so ; but still we ask with Irving, *What have you done with the Apostle and the Apostolic office ? Where is it in your Church ? And if you have no living Apostle teaching and governing you, how can you possibly be an Apostolic Church or have Apostolic succession ?* Once more I repeat : The real Apostolic Church of to-day must in all vital parts be a most faithful and exact copy and reproduction, a perfect image and continuation of the early Apostolic Church. Therefore, suppose that your dream were already an accomplished fact—instead of being a dream of the far future, and to most minds quite beyond hope—suppose that all the Catholic doctrines and devotions that you fondly yearn for were already brought back, and that moreover the men of the Low Church and Broad Church were won over to your ways of thinking, yet still I ask, *Can your Church, so long as you have no living Apostle in it, ever become an Apostolic Church ?* No Episcopalian Church without a bishop : so too, no Apostolic Church without the Apostle.

L. And now to go on further : the Apostolic Church of to-day must be one in which the Saints of the early Church would feel quite at home if they were allowed to revisit the earth and come to England. Now let us suppose that St. Timothy and St. Titus and St. Lazarus and St. Nicodemus and St. Paul and St. John have risen from their graves and come to survey the Churches of Christianity. As soon as they have made a short scrutiny, and discovered the real Apostolic Church, at once in gladness each of them exclaims : “God be praised ! here it is, as fresh, and as young and as flourishing and full of life as when we left the earth. Every flower that we left blooming in the garden is here ; and others as lovely which we left in germ have come to their maturity, as we knew they would. ‘Worthy is the Lamb that is slain of honour and benediction :’* for His redemption was plentiful ; and His Word has come true, The gates of Hell shall not prevail against My Church.”

* Apocalypse v. 2.

Now, would these wise and holy men who are come, not from the East, but from the early far-away Church, find their hearts at rest in the Anglican Church ?

Would they recognize there the old Apostolic Church to which they were accustomed ? I will say nothing of the impression made upon them, when their eyes rest for the first time on the Thirty-nine Articles, or on the Holy Bible as it is maimed and garbled by the Act of Parliament. I will say nothing of the confusion of tongues which they would find prevailing in the Anglican Church in consequence of the fact that the very lowest Evangelical minister and the most advanced and daily-progressing Ritualistic clergyman, and all the thousand shades of opinion between these two extremes, must of necessity be tolerated by the judgment of the Privy Council and those other lay-judges who are of necessity called in to adjudicate with the most impartial indifference and liberalism between rival schools of religious thought. Unfettered themselves by any stringent creed or any bigoted orthodoxy, when the High and the Low appear in conflict before them, these most loyal and impartial and untheological judges are quite ready to say : "It is mumpsimus and sumpsimus over again."

L.

However, let all these disfigurements be covered over ; or, if you will, be entirely cleared away. Let the Anglican Church be dressed out in its best. Let none but the most advanced Ritualistic vicars and curates be selected to show round these holy visitors from the early ages, and let it be zealously impressed upon these blessed Saints that in the Anglican Church there are bishops whose pedigree cannot be doubted, and real priests most validly ordained ; and that sanguine hopes are entertained that ere long Catholic truths will all be brought back, *or nearly so*. Still, I ask, would these Saints from the early Church be willing to recognize this Church of England, even if proved to be truly Episcopalian, as the genuine heir and successor of the Apostolic Church ?

L.

Most assuredly that question pressed on English Protestants by Irving in the last century, would be pressed on Anglicans now if these Saints from the early ages were

to rise from their graves and visit this country: *Where is the living Apostle?* When it became known that St. Lazarus and St. Timothy, St. Titus, St. Paul and St. John, and others were actually in England surveying the Churches, probably enough a deputation from the English Church Union would wait upon them to invite them to an important meeting; a *séance* in the morning, a *soirée* or *conversazione* in the evening. In the morning the claims of the Anglican Church to Apostolic succession would be argued before them by the ablest High Church clergymen and laymen. In the evening the devout female sex would appear to add their cogent reasons. “We are perfectly sure that we have Apostolic succession, otherwise how could our Anglican priests be such thorough priests and godly men? Of course we can’t say so much for all our bishops. About the valid consecration of some of *them*, and even about their valid baptism, there might be a question; for we find them so utterly un-Catholic, if not downright heretical. But when you come to look at *some of our priests*, as, for instance, our curate, Father Charles, of the Church of SS. Mark and Luke, or Father Romuald, the Prior of our new Anglo-Bernardine monastery in Hertfordshire, surely no right-minded man can doubt of their priesthood. Why, when we attend their celebrations we feel so strongly the awfulness of the great Sacrifice and the Real Presence of our Lord on the altar, that unless an angel from Heaven came to bid us doubt we could not do it.”

M.

So these fervent theologians run on; but St. Paul and St. John stand there unconvinced. There is a calm, heavenly incredulity on their countenances. They do not see it. For St. Paul remembers that in his day there were pious and clerical and godly-looking men going about from house to house with a new Gospel, “troubling and seducing many;” and therefore he warned the faithful most strongly not to give ear to these godly-looking men, even if they seemed to be pure and ethereal angels from Heaven. St. Paul and St. John gravely put this short question to their Anglican hosts: “Are your priests and bishops of whom you speak, duly commissioned by the

M.

Apostle? *Quomodo prædicabunt nisi mittantur?* 'How shall they preach unless they be sent?' Are they sent by the Apostle?" "O yes! holy Fathers," the Church Unionist would answer, "our bishops have a true lineal descent from the Apostles, and they in their turn duly ordain and commission their priests." "But," rejoined the blessed Apostles St. John and St. Paul, "is that enough? Your bishops, according to your account, are lineally descended from *the dead Apostles*, but are they sent and commissioned by *the living Apostle*?"

N.

"If a bishop can trace back his lineage to one of the Twelve in the beginning, is that enough to prove that he is a true, orthodox bishop of the Church of Christ now? If so, once a bishop, a man may become the founder and father of an anti-Christian sect as bad as Arianism or Nestorianism, and still you hold that he is duly sent by the Apostle. The Church of Christ *is a living Church; it is not governed by the dead; it is governed by the living Apostle*. If a bishop because he can trace his pedigree up to the dead Apostles, thereby holds and retains his commission to teach and to preach, the faithful would be bound to hear him even after he had become the patriarch of a new heretical sect. Our Blessed Lord, being the Eternal Wisdom, did not leave His Church to be thus governed by dead Apostles and at the mercy of living heretical bishops or priests. The faithful living now require living priests to minister to them; the priests living now require living bishops to consecrate them; they cannot have their consecration from the dead bishops of the early Church, or of the first four centuries; they want bishops who are alive at present; and these living bishops in their turn require the living Apostle who has the power to bind and to loose, to give them their commission so long as it is to edification, and to take it from them the moment it begins to be unto destruction. The faithful laity, the priests and the bishops now living require this living Apostle to maintain life and truth and unity and holiness and discipline in this living Church. If the Apostle is not there to preserve unity and order and orthodoxy, the Crown will certainly step in to do it. Which will you have?"

O.

P.

Q.

R.

Where then is your living Apostle in what you call your Anglican Church? Even if you could prove to us that you have among you a body of rightly consecrated bishops and properly ordained priests, you would only prove as much as Arians could prove; you would prove that you are a sacerdotal and episcopalian body; but if you can prove no more than this, you prove that you are not the Apostolic Church of Christ. You are but a lifeless branch cut off from the great tree; and therefore cut off from truth, unity, life, and holiness."

There is a pause; a painful silence; which is at last broken by a young curate who ventures to say, "with great respect," that "after all," we are a branch of the Church; the "Anglo-Catholic branch." But St. John shakes his head and answers very earnestly: "Look to yourselves; whosoever revolteth and continueth not in the doctrine of Christ hath not God.* Are you continuing in the doctrine of Christ? or are you making selections from the Gospel as other heretics do? Do you pretend not to see these words of our Divine Lord: 'Thou art the rock; on this rock I will build My Church?' Are you built on the rock, or are you not? You must see that the great Catholic Church has been kept together for eighteen centuries and more by the Apostolic See. The authority of the Apostle is the very foundation of the Church. On what rock are you built? What keeps you together except the power of the Crown?"

S. "Why do you pass over and ignore such plain words as those of our Lord to Peter: 'I will give thee the keys'? If you shut your eyes to words that are as clear as these are, can you blame Puritans or Unitarians and the rest for not choosing to see other words in the Gospel which are not more clear? In what way are you less heretical than they? And if the written word is not clear enough for you do you pretend not to know that the Universal Church has from the beginning heartily accepted the teaching of our Divine Master and acknowledged that Peter was the rock and held the keys? Do you pretend not to know what was the ancient faith of your forefathers

* 2 St. John i. 8, 9.

in this country on this point? 'O senseless Galatians, who has bewitched you that you obey not the truth?' Are you so enamoured of your Protestant ancestors and of the Crown that has enslaved you, that you think it necessary now to reject the holy Gospels and the clear teaching of the Catholic Church in order to justify their work of schism? If you cry out so loudly against the other false doctrines introduced by your Genevan founders, why do you with such partiality cherish this anti-Christian heresy of theirs, that Peter is not the rock, and does not hold the keys? Do you not understand that you may deceive men, but cannot deceive the Lord? You know as well as we do that you can safely amuse yourselves by bringing back other Catholic doctrines and ceremonies without forfeiting your livings and your positions, but that once you acknowledge the living Apostle, your occupation is gone. But how can our Divine Master ever thank you for teaching other truths according to your own will, while you persist in rejecting this great and fundamental truth, that the Apostolic See is the rock; that the Apostle holds the keys and rules and governs; that the Apostle maintains life and truth and holiness in the Church; that the Church of Christ was in the beginning and is to be to the end of time *not merely Episcopalian but Apostolic*. Bring back this one truth into Protestant England and all other Catholic truths will come back with this one without an effort; but so long as you reject this fundamental truth, what can you be but a heretical sect? Whether you introduce into England ten other Catholic doctrines or only five is unimportant. The holy Church of Christ never stopped to count how many revealed truths the sects retained. As long as they revolted, and rejected one doctrine of the Gospel of Christ, she had no word for them but anathema. Be wise in time, and as you propose to venerate early ages, go back to the great truth contained in St. Ambrose's word: *Ubi Petrus ibi ecclesia*—'Where Peter is, there is the Church.' Every body of men separated from the Apostolic See is a dead branch cut off, and never can be a living branch of the Apostolic Church of Christ.

T.

U.

V.

V.

“Be wise in time; make haste to do penance and to become little children, and go back quickly to the Vicar of Christ and to the One, Holy, Roman, Catholic and Apostolic Church.”

The blessed Apostles and the saints retire; and the company breaks up in silence.

QUESTIONS.

- A. Lord Selborne contends that nothing was done by Henry VIII. or Elizabeth to break continuity in the English Church. How do you reply? First answer? Second answer? Third answer?
- B. Modern Anglicans must inherit through the Geneva Protestants of Elizabeth. Had these men of the Thirty-Nine Articles Apostolic Succession?
- C. Anglicans say we inherit their valid Orders, but not their heresies. We intend to purge the Anglo-Catholic Church of all their heresies. But query—
- D. Do the Ritualistic Anglicans constitute or represent ‘this Anglo-Catholic Church? Who constitute this Anglo-Catholic Church? only the High Churchmen? or only the Low Churchmen? or all, High, Low, and Broad?
- E. Do the Anglican Bishops represent this Anglo-Catholic Church?
- F. Are Anglican Orders really valid?
- G. Suppose all these questions could be answered satisfactorily, still remains this one: Even though you were one compact Church with real priests and bishops, would you even then be anything more than an Episcopalian Church under the State? Are you Apostolic?
- H. You say to the Scotch, “Where are your priests and bishops?” Irving says to you, “Where is your Apostle? where is the Apostolic Office?”
- I. The Apostle was the life and soul of the early Church, the Apostle was more essential than priest or Bishop. Can the Apostolic Church survive if by a mortal wound you destroy the Apostolic office?
- J. If Anglicans have valid Orders, are they therefore an Apostolic Church more than the Arians or Nestorians?

- K. Though their Orders were valid, still where is their living Apostle? No kingdom without a living king, no Episcopal Church without a living bishop, no Apostolic Church without a living Apostle.
- L. If St. John and St. Paul returned to earth, would they recognize Anglicanism as the Apostolic Church? Would they recognize truth in the Thirty-Nine Articles? unity in the views of the High, Low, and Broad?
- M. To the argument "Surely our holy curates must be real priests?" what would they answer?
- N. Would they be content with Orders derived from the Apostles who are dead? or would they say "Where is your living Apostle? who gave you mission and jurisdiction?"
- O. Do dead priests and dead bishops suffice for the living Church? If not, can dead Apostles suffice for the living Church?
- P. Are the faithful bound to hear the voice of a Bishop who has become an excommunicated heretic? Does he retain his right to teach?
- Q. Has our Lord established no authority that can silence him and bid the people not to listen to him? Is there no Apostle?
- R. Either the Apostle or the Crown must interfere. Which shall it be?
- S. If High Churchmen neglect plain Gospel teaching concerning St. Peter and the Apostolic office, do they not hereby teach all sects to reject other Gospel truths?
- T. Why are Anglicans anxious to bring back all other Catholic truths, rejected by the old Protestants, and not willing to bring back the all-important Gospel truth concerning the Apostolic office.
- U. Is perchance the reason that they can bring back other doctrines and still remain Anglican clergymen, but
If they bring back the true doctrine concerning St. Peter and the Apostolic office, they cannot still remain Anglican clergymen?
- V. Therefore is not the question of Apostolic Succession the "one thing necessary"?

CHAPTER XIII.

WHEN DID THE CHURCH OF ENGLAND CEASE TO HAVE
APOSTOLIC SUCCESSION, IN THE TRUE SENSE OF
THE WORD?

A. IT only remains for us now to determine the date when the ancient Church of this country ceased to have Apostolic succession in the true sense of the word. The first answer to this question is obviously: "On that day when it ceased to be an Apostolic Church."

B. If now you press a further question, "When did the Church of England cease to be an Apostolic Church?" I answer, in accordance with the doctrine laid down in the preceding chapters: "On that day when the living Apostle no longer found a place in it." If on that day *all bishops* had been cast out from the Church of England and the episcopal office abolished, from that day the Church of England would have ceased to be *episcopalian*. Therefore by the same reasoning when *the Apostle was cast out*, or, if you like, when the Church of England was cut off from the Apostle, *and the Apostolic office was entirely abolished in the Church of England, on that day, beyond all doubt, it ceased to be the Apostolic Church, or an Apostolic Church, or any part of the Apostolic Church, or to have Apostolic succession in any true and complete or adequate sense.*

If now we go on to determine at what time the old English Church ceased to exist, that is, ceased to be the Apostolic Church, and changed its form and its vital Constitution, we shall not find our task difficult. Lord Selborne, as we have seen, contends that Henry VIII. and his unhallowed daughter Elizabeth wrought no important change in the Church of England, and only

resisted Papal aggression as the Plantagenet Kings had done before them.

If his lordship can prove his point and bring forward clear documents to show that the authority of the Apostolic See was entirely and utterly abolished in this country both by Act of Parliament and by the voice of the bishops and the clergy either in the reign of Edward I. or Richard II., or any other predecessor of Henry or Elizabeth; then he will have proved and established that in the reign of Edward or Richard, or some other predecessor of the Tudors, the ancient Church of England ceased to exist, because it ceased to be the Apostolic Church. He will have proved that from that day it became something else, something new, a new creation, an Episcopalian Church if you will, but most assuredly ceased to be the old Apostolic Church, the lineal descendant, the true offspring, the perfect image and continuation of the early Apostolic Church of Christ.

C.

But, I do not believe that Lord Selborne can bring forward any such documents. What would our King Henry VI. say? what would our gallant Black Prince? what would the Queen of Henry VII.? what would the most ambitious and restless of our fighting monarchs say, such as Henry of Agincourt, or the first and the third Edward? What would even such men as King John and the hump-backed Richard Duke of Gloucester say, if they were told that they were not Catholics, and Roman Catholics? Still more, what would the bishops and priests and monks and nuns and faithful laymen of that period say, if suddenly startled with the announcement that they were not members of the One, Holy, Roman, Catholic and Apostolic Church? No! I feel sure that Lord Selborne will find few followers, few adherents to his theory.

C.

In examining, then, when the ancient Church of England came to an end and died—that is, ceased to be the living Apostolic Church—we may, I think, pass by what was done in the days of Henry VIII. and Edward VI., since their handiwork was subsequently, in part at least, mended in Queen Mary's reign. The

D. time on which we must fix our attention is the first year of Elizabeth of most unhappy and unholy memory. In this year, A.D. 1559, an Act of Parliament was passed by the Commons and the Lords, and signed by the Queen, from which, on account of its importance, I give the following extract: "To the intent that all usurped and foreign power, *spiritual* and temporal, may be, *for ever clearly extinguished*, and *never to be used or obeyed within this realm*, be it enacted that after the last day of this Session, no foreign *prince, person, prelate, state, or potentate, spiritual or temporal, use, enjoy, or exercise any manner of power, jurisdiction, superiority, authority, pre-eminence or privilege, spiritual or ecclesiastical*, within this realm; but from henceforth *shall be clearly abolished out of this realm, &c.* And that also it may please your Highness that it be established and enacted that *such jurisdictions, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical as by any spiritual or ecclesiastical power or authority hath heretofore been, or may be lawfully exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order or correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempt and enormities shall for ever by authority of this present Parliament, be united and annexed to the imperial crown of this realm.*"*

E. Any one who carefully studies this Act will, I think, agree that it transfers from the Apostle to the Crown all those powers and prerogatives which were specially and distinctly *Apostolic*, and not *episcopal* or *sacerdotal*. I mean to say that the Act does not intend to give to Queen Elizabeth and her heirs what we call the power of Orders. The Act does not make her a bishop or a priest, so that she could celebrate Mass, or give sacramental absolution, or ordain priests, but every other *Apostolic power or prerogative* such as that of appointing bishops and ruling and governing them, and the whole office of watching over faith and morals, suppressing heresies and maintaining orthodoxy the Act does intend to transfer to the Crown. The Apostle preserved unity in the Church

F.

G.

* *A Collection of Sundry Statutes, &c., Black letter, London, 1640.*

—that the Crown now undertakes to do.' The Apostle settled disputes about faith with an infallible utterance. The Crown now promises to speak, if not infallibly, yet very plainly, and in such a way that men shall listen and obey. The Apostle made the Church Catholic. That the Crown does not care to do—but it will make it thoroughly Anglican, or English; one of the great institutions of England, like its navy and its Parliament.

The Apostle had already given the bishops of this country the power of Orders in their fulness; and once given, this power of Orders cannot be taken from them. "Once a bishop, a bishop for ever." Therefore England, *if the Genevan Puritans had not altered the forms of consecration and ordination*, could have had its bishops and priests henceforth without any further help from the Apostle. Bishops could have gone on for ever consecrating bishops and ordaining priests, *wickedly* indeed, and with a bad conscience—but still *validly*. Whatever crime they might henceforth commit, whether they break their vow of celibacy, celebrate the Holy Mysteries in a state of sin, become arch-heretics or thorough unbelievers, or Agnostics, or, if you will, Buddhists or Mahometans, still if they were consecrated rightly, they never could forfeit their episcopal power of consecrating validly other bishops and validly ordaining priests. Of course every time they wantonly and wickedly—without cleansing their consciences from grievous sin, without renouncing all heresies and false doctrines—exercise their sacred episcopal functions, they would multiply sacrileges, and heap up sin upon sin, and fill those blessed angels of God who rejoice when the sinner comes home, with sadness and dismay unspeakable; but still, their episcopal acts would have been valid; the bishops whom they wickedly consecrated would be real bishops; and the priests whom sinfully they ordained would be true priests.

H.

For this is the plan which our Blessed Lord, in compassion for the sheep of His flock, has resigned Himself to, that the baptized child shall not suffer loss because the baptizer is a sinner or a heathen; that the faithful shall not lose the graces that come from the Holy Sacrifice or the Blessed Sacrament because the

H.

celebrant is a Judas ; and that the ordained priest shall be a true priest for ever according to the Order of Melchisedec, even if the consecrating bishop have his conscience blackened with every possible crime against Faith, Hope, and Charity. Henry VIII., then, and his Tudor-daughter, were not wholly unwilling to leave their people a body of *bishops* and *priests* who will wantonly and wickedly and sacrilegiously exercise their functions ; but *the Apostle* is no more to have a place within the realm of England. The Crown will now exercise all the powers that were strictly Apostolic, such as the power of appointing and ruling and governing bishops as St. Paul did, and of suppressing heresies and errors of doctrine, and reforming all abuses in the Church.

Indeed, the words of this Act of Parliament are so stringent and so comprehensive that for a time it was noised about throughout the country that Queen Elizabeth intended some day to appear in cope and mitre to do episcopal and sacerdotal work ; and therefore the Queen thought it necessary to issue the proclamation still extant whereby she disavowed all such intention ; but neither she nor her successors have ever said a word implying that they have not accepted to the full every power and prerogative and jurisdiction that was strictly and distinctly Apostolic. The Crown will henceforth appoint bishops and depose them ; keep the bishops in unity ; prescribe for them what they are to teach, what sacraments they are to administer, validly or invalidly, and what kind of Liturgical Office they shall substitute for the Holy Mass, and which of the Sacred Books they shall receive as canonical. These things have heretofore been regulated by the Apostle, but "from the last day of this Session," the Crown will do this Apostolic work, and settle all things by Act of Parliament, "to the pleasure of Almighty God, the increase of virtue, &c."

I. Now this Act of Parliament must be considered as a national Act until the nation, or at least the Church in England, rises up and rejects it. But this neither Church nor nation has done. Individuals certainly protested loudly, but their bodies were soon hanging on the gibbet

and cut down and quartered. The gallows at Tyburn and the work of Sir Richard Topcliffe and others who presided at the rack in the Tower and at Newgate, little by little silenced Catholic opposition, or rather, confined it to a very few individuals. If there was here and there a faint uprising of the people the soldiers of Elizabeth made short work of them. As for the Church, the old bishops who cared to resist the Act, were by the Queen, who has now all supreme jurisdiction, deposed and sent to prison, Divines from Geneva, men according to the hearts of Calvin and Zuinglius, were by the same supreme power of the Queen appointed to the vacant Sees, and these men of the new learning heartily went with the Act of Parliament. It entirely suited their views; for they openly professed an utter disbelief that bishops or priests had any supernatural powers or character. Their creed was that to be good and true bishops they required appointment by a Christian Sovereign, as admirals and judges do, and nothing more. Once so appointed by the sovereign, they are as good bishops as any to be found on earth.* Very soon then, the nation and the new Church entirely acquiesced. The old Apostolic, Catholic Church is virtually dead in this country. A few live embers remain hidden in the ashes, from which the sacred fire and the bright light may once more burst forth, but the Parliament has banished the Old Church. And England settles down with her new Protestant Gospel; a compromise between the tenets of Geneva and the Tudor will of Queen Elizabeth.

J.

Whether this new State-creation retained true bishops and real priesthood we need not, as I have said, here discuss; but beyond all possibility of a doubt, *the Apostle* has been outlawed from this new Protestant Church of England. Of the *Apostolic office* there is not a vestige left, so that if we say that the early Apostolic Church was made up of a Christian laity, of Christian priests and bishops, all kept together and united in one faith and one Catholic sheepfold by the Apostle; so now we must describe the new State-Church of England as made up of a body of Protestant laity taught by questionable priests

K.

* See *Lectures on Ritualism*, IX. X. XI. On Anglican Orders.

and doubtful bishops, and all kept together not in unity of faith, but in the licence of free-thinking heresy and unbelief *by the iron hand of the new Supreme Head.*

L England is one more melancholy warning to all bishops, that they were never intended to be Supreme and independent. From the beginning they were under the Apostle. Whenever they have shaken off the light yoke of the Apostle and joined in the cry: "We have no King but Cæsar:" in the despotism of kings and the tyranny of the State they have found a heavy-handed Master. When the people of God in ancient days cast off the Judges, the Theocracy that God appointed, and wanted to have a king instead, the Lord said to Samuel, "Hearken to their voice, but yet testify to them and foretell them the right of the king that shall reign over them." When we read the prophetic warning words of Samuel, we think that he is speaking to the bishops of England who cast off the Apostle appointed by God and would have no Lord and Master but the King. "He will take your fields, and your vineyards and your best olive-yards and give them to his servants. Your flock also he will tithe, *and you shall be his servants*, and you shall cry out in that day from the face of the king whom you have chosen to yourselves, and the Lord will not hear you in that day, because you desired unto yourselves a king."*

How thoroughly Protestant England became accustomed to the idea that all Apostolic powers were transferred to the Crown, may, I think, be seen in some of the royal declarations printed in the Common Prayer-book, and therefore in everyone's hands.

Take for instance *His Majesty's declaration* prefixed to the Thirty-nine Articles which serves as a good comment on Elizabeth's Act of Parliament and shows how it was understood.

M "Being *by God's ordinance according to our just title*, Defender of the Faith *and supreme Governor of the Church* within these our dominions, *we hold it most agreeable* to this our Kingly office and our own religious zeal, *to conserve and maintain the Church committed to our charge in the*

* 1 Kings viii.

unity of true religion and in the bond of peace, and not to suffer unnecessary disputations, altercations or questions to be raised which may nourish faction both in the Church and in the Commonwealth. We have therefore, upon mature deliberation, thought fit to make the declaration following." After some other clauses comes this passage: "*That out of our Princely care that Churchmen may do the work that is proper to them, the bishops and clergy from time to time in Convocation, upon their humble desire, shall have licence under our Broad Seal to deliberate of and to do all such things as being made plain by them and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree.*"

Is not King James here undertaking in the new Elizabethan Church precisely the work that St. Paul did when St. Timothy and St. Titus were under him, and which the Apostle has been always doing in the One, Holy, Catholic, and Apostolic Church?

QUESTIONS.

- A. When did the Church of England cease to have Apostolic Succession in the true and full sense of the word? When it ceased to be an Apostolic Church. When was that?
- B. When it drove out and rejected the living Apostle. When was that?
- C. Was it under the Plantagenets, as Lord Selborne implies?
- D. Or was it in the first year of Elizabeth? See the Act of Parliament.
- E. Were Episcopal or Sacerdotal powers by that Act acknowledged in the Queen?
- F. Was there any other Apostolic power not transferred to the Crown?
- G. Did this Act of Parliament, 1 Elizabeth, abolish priests and bishops in England?

- H. If the Anglican Ritual had not been altered, would Anglican Bishops be still acknowledged after the Act of 1 Elizabeth as real Bishops by the Apostolic See?
- I. Did this Act of Parliament become equivalent to a National Act?
- J. Did the new Protestant Church adhere to it?
- K. Was any vestige of Apostolic power left in the new Established Church of England?
- L. When the Apostolic power was thus shaken off, what came instead?
- M. Did the Crown from that time exercise the Apostolic power?

CHAPTER XIV.

CONCLUSION.

WELL then, kind reader, I now go back to my Preface. There I said that those zealous and sincere Anglicans who are labouring to Catholicize England, if they would give their minds to the question of Apostolic Succession would soon see that the shortest and surest way of gaining their object is to spread abroad correct notions on this subject. At present they labour to bring back other Catholic doctrines, and those sacraments and devotions which were proscribed by the Thirty-nine Articles and the old thorough-going Protestant Fathers of the State-Church in England, and by so doing they are, I think, preparing a two-edged sword which may cut both ways. By removing Protestant prejudices, and bringing the people of England to see that Indulgences are not a leave to commit sin that can be bought for money, and that they do not honour our Lord by degrading His holy Mother, and by clearing away other delusions, they are probably doing good work in many souls, and possibly preparing the way of the Lord. On the other hand, by decking out the old Protestant Church more and more in borrowed plumage, and introducing Catholic devotions, doctrines, and sacraments they are making the Old Pretender look superficially more like the Real Bride, and thus putting a strong weapon into the hands of those who are the most determined enemies of union and Catholic truth, and wish the Protestant Church of England to be for ever what it has been, the bold and strong enemy and rival of the Holy Catholic and Apostolic Church. Such men are true disciples and apostles of the Spirits of discord and act under their guidance. Their unchanging cry is, "no peace-at-any-price"; nothing but

A.

B.

eternal separation. But now-a-days they see clearly that a large number of devout Anglicans are heartily tired and ashamed of the Thirty-nine Articles and all the other gross and palpable enormities forced upon the country by Elizabeth and her Zuinglian bishops. *Tempora mutantur*: they hear the pious Anglicans say:

Times are changed as they go by ;
And so are you and so am I.

C. “We are not now at all in love with Protestantism. We do not at all glory in being called Protestant, or in the pious and immortal memory of William of Orange. We wish to be Catholic and to belong to the Catholic Church.” Well, if Lucifer sees this change come over the minds of men, he is at once ready for the altered circumstances. He is no bigoted Conservative wedded to old forms. He is not like a man of one book. He has more colours at command than are in the rainbow. He can come to us, as the chameleon is said to come, arrayed in any colour we chance to like best at the moment. His version of the distich is:

Times must change as they go by ;
But if men change, so too can I.

D. He is ready at once—and lets his agents and apostles know it—to meet these Catholic proclivities of modern Anglicans. He is quite content that the Old Protestant Establishment be remodelled and painted and decorated by skilful hands so as to look more like the Catholic Apostolic Church. Indeed how like it becomes on the surface he cares not at all, so long as it be not the very reality, the One, True and Holy, Catholic and Apostolic Church of Christ. If Anglicanism can be brought to look like a twin-sister of the Roman Catholic and Apostolic Church so much the better for him, for then the simple-minded will be more easily duped into the belief that they have Apostolic Succession where they are, and have nothing more to desire. God—as Satan well knows—asks for *faith and obedience*, humility and charity. He bids us hear His Church. The father of lies incessantly whispers—“don’t do that, do not believe, do not obey, there is another way

of worshipping quite as good, and better." And thus the more Satan's new transformation resembles the true Bride of Christ the better for his purpose. A lady anxious to supplant a rival would prefer to have her face stained and painted and enamelled by Madame Rachel than by a village sign-painter. The old Protestant Church of Elizabeth was clumsy sign-painter's work : it did not pretend to be like the Catholic Church. The sign-painter, true to his trade, wrote "Protestant" in large letters over the great doorway of the new Church. But in modern Anglicanism Madame Rachel is at work to make it by skilful touches look like a twin-sister of Rome ; so that the simple and unsuspecting find themselves saying : "they are both lovely :"

O, I could be happy with either !

Consequently it seems to me that sincere and fervent Anglicans might adopt a safer and more sure method of *Catholicizing* England.

This safer and surer method would be, I humbly suggest, to tell the people the plain truth and the whole truth and nothing but the truth concerning Anglicanism and Apostolic Succession ; and to preach "in season and out of season" to all pious Anglicans what Mr. Mackonochie or Mr. Keble or Dr. Pusey or Father Cuthbert would preach to them if allowed to rise from their graves and revisit their flock. The report in the *Guardian* would run something after this fashion :

E.

FATHER CUTHBERT'S LAST WORDS TO ANGLICANS.

"There is no truth whatever in what certain clergymen are telling you that we have Apostolic Succession. We have none, absolutely none, in the true and genuine and complete sense of the word ; nothing of the kind worthy of the name. It is absurd to pretend for a moment that we are the true heirs, the lineal descendants, the real representatives, the genuine child, the exact image, the continuation of the early Apostolic Church. We are a creation of a totally different species. We differ essentially from the early Apostolic Church. We differ from it

F.

(1) *in our Constitution*, (2) *in our faith and doctrine*, (3) *in our Sacraments and Sacrifice*.

G. "I. First of all *in our Constitution* because the early Church was *Apostolic* and we are not. In the early Church the Apostle taught, ruled and governed; he was the source and fountain of truth, life, unity, and holiness. With us the Apostle has no place. He was cast out in 1559 by a national Act and by the rulers of our Church and has never since then been restored to his place. In 1559 the Queen and her Lords spiritual and temporal, and her faithful Commons did as the regicides did to King Charles I., they cut off the head of the old Apostolic Church and substituted for the old Apostolic Monarchy an Ecclesiastical Commonwealth under a new Supreme Head. If a Church casts out the Apostle by force and utterly abolishes the Apostolic office, nobody in his right mind will persist in calling that Church Apostolic. If we are still Apostolic, then the Scotch Kirk is Episcopalian without any bishops, and Unitarians are Christians without acknowledging Christ.

H. "II. Secondly *in faith and doctrine* we are not one with the early, Apostolic Church. For (1) the faithful in the early Church adhered to the doctrine of *the living Apostle*. That we never have done and are not doing. (2) In the early Church when the faithful said: 'I believe in the Catholic Church,' their meaning was: 'I believe in a living, existing, and present Church, and accept all its teachings past, present, and to come.' Is this our meaning? Most certainly not. Who among us all believes *in any living Church* and accepts all that it has taught, does teach, and will teach? Some of us believe in a *bygone* and deceased Church of the first four centuries. Others believe in *individual godly curates*, and are ready to go with them as they advance and become more Catholic, or by a retrograde movement develop downwards in the direction of the Broad Church and the Puritan divines from Geneva; but not one of us believe, or could possibly believe in our living and existing Anglican Church. How could we? For to do this we must accept all she teaches, all she taught in the past, and all she ever will teach. This we can never do.

I.

J.

“(a) For, first, with regard to present teaching, who under heaven could tell what this Church of England of our days teaches at present? Where is its present authorized and authentic Creed? To whom can I apply for the true and genuine doctrine of the now Church of England? Who is the acknowledged Doctor from whom I can have without danger of error the orthodox Creed of our existing Church of England?

“(b) Then how is it possible for me to accept at the same time all that our Church taught in the past and all that it teaches now? In the Zoological Gardens you have the beasts and birds of all countries, but each is caged up as a curiosity to be looked at, and they are kept apart. Bring them together and they will devour one another till only tails and a few bones and feathers remain. In what other way could you bring together the past Protestant teachings and the present ultra-Catholic teachings of our Church: the old anathemas against the Mass as the very sink of iniquity, and our present solemn celebrations, and our manifestations and pronouncements in favour of Transubstantiation?

“(c) Then as for the future, who but God alone can say what our Church will be teaching when the year 1900 begins! He would indeed be a man of bold and daring conscience who would bind himself to-day to all the doctrines that our bishops and Convocation shall teach at the end of twenty or twenty-five years.

“III. Then besides, we must bear in mind that in the early Apostolic Church the faithful had a *fixed Creed*, one fixed Creed for the whole Christian world. They knew for certain what they had to believe. They never dreamed that next year they would have to follow their curate into new regions, and become more and more advanced; nor did they find Low Church doctrines in Antioch and High Church in Jerusalem, still less High in one street of Jerusalem and Antioch and Low in another. Here again we differ from them essentially. The State, which is our Ruler and our Apostle, decrees that in our motley Church there cannot be bigotry; that from the very nature of things there must be give and take as to

doctrines; a compromise, some truth and much heresy; an adjustment between rival schools of thought; a *dualist* arrangement between High and Low as in Austria-Hungary; a *modus vivendi* between Broad, Low, and High, such as they are trying to establish between King Humbert and the Pope. Our Church is like those itinerant menageries which exhibit 'a happy family' of cats, dogs, geese and foxes, hawks and sparrows. We are under the iron hand of the State, and whether Ultramontanes, Puritans, or Buddhists, we must agree to differ and live together amiably according to the Act of Parliament, as a happy family.

L. "IV. Then lastly in our Sacraments and Sacrifice we differ from the early Apostolic Church most essentially.

"For (1) then no sacraments were boycotted, as Confession has been in the Church of England, and Extreme Unction still is.

M. "(2) The early Church took care to have a body of bishops and an array of priests about whose Orders there could be no shadow of reasonable doubt, and so also took the greatest care that the faithful should have the sacraments validly administered, and the Holy Sacrifice rightly celebrated. On this point we are as distant from the early Apostolic Church as one pole is from the other. We must look well to the rock whence we are hewn; to our Father Abraham, and to our Sara who bore us, and what do we find? Why, that our Puritan founders utterly abhorred the doctrine of Transubstantiation. The fallen angel who was teaching them was bent on blotting out the word of Holy Mary, *Fecit mihi magna qui potens est*—God has done great things for His Church. The ancient doctrine that the Lord has left to His Church, *high supernatural gifts*—His Body and Blood, His own Mother to be a Mother to men, His own infallibility to His Vicar, and to His ministers His own power of absolving the poor sinner—all these ancient truths *which exalt redeemed man and show how plentiful redemption has been*, and that Christ loved us so well as to become Man in order to make man divine, all these truths, I say, Satan loathes and abhors; and he insisted that his new Apostles should not

leave a vestige of them in the new State-Church; *that it should be entirely natural and not at all supernatural*. The form of consecration of bishops and of ordination for priests must be boldly altered. Neither bishops, priests, or people are to believe that any supernatural powers are conferred. The Lord's Supper is to be bread and wine, nothing more. Men are not to forgive sin any more. The Mass is to be sheer idolatry and abomination, and so accordingly these founders and Fathers of the new Established Church went to work with a will, and pulled up and cut down root and branch. The will of Elizabeth however interfered. They if permitted would have totally abolished Orders, as the Scotch did; but she insisted on a compromise, she insisted on having Bishops consecrated and Priests ordained, but allowed the Geneva men to invent new sacramental forms of their own; and so we have priests and bishops and a Lord's Supper; but all doubtful, nothing certain: doubtful bishops, doubtful priests, doubtful consecrations, doubtful celebrations, doubtful communions; and absolutions more than doubtful—very much more than doubtful absolutions—given without any authorization, any jurisdiction granted by bishops or Apostle.* Such a state of things the early Apostolic Church would not have tolerated for a day, and no Roman Catholics would endure at present. Obedient as early Christians were to authority, they would have risen in rebellion if it were once ascertained that the priest who administered to them could give no proof at all that he was validly ordained, and consequently that they had no reasonable assurance that their sins were forgiven by absolution, or that they ever received the true Body of our Lord in Holy Communion.

M.

“What doubt can we possibly have as to where our succession, our pedigree, our lineage, comes from? The one vital and essential article of our Creed, the only one on which we all agree, is war against the Apostolic See. The one terror of our vicars and curates is like that of the Jewish priests, ‘lest the Romans should come and take away our position and our people.’† From whence do we

N.

* On Anglican Confessors and Confessions, see *Lectures on Ritualism*, Lecture XII.

† St. John xi. 48.

inherit this spirit of rebellion against the Apostle? Is it from the early Church? Assuredly not. It is from the father who begot us, and the mother who bore us: the Puritan of Geneva and the Tudor Queen Elizabeth."

So far Father Cuthbert redivivus; and these are the truths which, I think, sincere Anglicans ought continually to impress on their pious brethren if they wish to awaken in them a strong desire for speedy re-union with the One, Holy, Catholic, and Apostolic Church.

A few additional suggestions I reserve for the Appendix.

QUESTIONS.

- A. Is there any other surer or shorter way of Catholicizing England than by spreading correct notions about Apostolic Succession?
- B. Is a revival of Catholic notions and devotional practices sure to lead to reunion and to Catholic truth? May it have the opposite effect?
- C. Might it be that the Father of Lies would now prefer Ritualism to the Old Protestantism?
- D. Of two false imitations which is the more dangerous?
- E. Therefore is not correct teaching with regard to Apostolic Succession the one thing necessary?
- F. If Mr. Keble or Dr. Pusey might come back to life, what would they now teach about Apostolic Succession?
That the Anglican Church differs from the early Apostolic Church in three essential points. What are they?
- G. How do they differ as to *Constitution*?
- H. How as to *Faith* and *Doctrine*?
- I. When an early Christian said: "I believe in the Catholic Apostolic Church," what did he mean? When an Anglican says this article, what does he mean?
- J. Does an Anglican believe all that the Anglican Church has taught, does teach, shall teach? If not, why not?

- K. In the early Church a fixed Creed, no High Church, no Low ; no advanced Curates ; the Gospel of the Apostles ; no other, even if an angel brings it. Is it so now among Anglicans ?
- L. In the early Apostolic Church no sacraments were in disuse. Has it been so, is it so, among Anglicans ?
- M. The early Apostolic Church tolerated no uncertainty about Orders and Sacraments and the Holy Sacrifice. What certainty is there about Anglican Orders save that all is most uncertain ?
- N. Was there hostility in the early Church to the Apostolic Office such as now exists among Anglicans ?

APPENDIX.

THOSE who wish to draw the minds of sincere Anglicans towards union with the Apostolic See, might also help forward this work by removing from their minds some false notions on other subjects that are often studiously instilled into them.

A. 1. For instance, it has been a common practice to try to stifle the consciences of Anglicans, uneasy about their religious position, by saying to them : "*How can you leave the Church of your Baptism?*" It is most desirable that their eyes should be opened to see how fraudulent this appeal is. They should be taught carefully that there is but one Baptism. A Scotch child baptized in the Kirk is not by that Baptism made a Presbyterian. Neither does the child baptized in a Wesleyan Meeting House thereby become a Methodist. Is there then any special Baptism that makes children Anglicans? Where do we find it in Scripture or Church history? All baptized children become by virtue of that sacrament members of the One Holy Roman Catholic and Apostolic Church, and belong to it so long as they do not deliberately apostatize and join some sect, when they are old enough to do so. Many devout Anglicans would hasten their steps towards Rome if they were aware of this truth, that by conversion *they go back to the Church of their Baptism*; and perhaps still more quickly if they found out how much they had been deceived on this point.

B. 2. Other earnest Anglicans, again, when the voice of conscience urges them towards the Apostolic See, are commanded to take no step *till they have carefully studied Church history*, and compared diligently all the thoughts,

words and actions of Pope Gelasius with the teaching of Pope Innocent; and the doctrine of Pope Liberius with the writings of Pope Damasus, and so on. Would it not be a charity to point out to these unsuspecting victims that when our Lord promised to provide in His Church a plain, straight path to truth, so easy that even fools "cannot err in it," it was very far from His thoughts to compel poor erring mortals to wade through volumes of Church history. *Inimicus homo hoc fecit*—"The arch-enemy devised this scheme."* What will be the colour of their hair when their task is accomplished? Life will be gone; and they will discover when too late that they have fallen into the snare against which St. Paul warns us all—they were "always learning and never attaining to the knowledge of the truth."† The early Christians were not called upon to study volumes of Church history. They took a much shorter road to truth. They became "like little children," and *believed* the teaching of the Apostle. They pleased God by faith, not by years of unblessed study.

B.

3. It is the fashion also to bewilder pious Anglicans by speaking learnedly to them about the ancient British Church, how independent it was of Rome.

C.

It will do them good to be reminded of two things.

First, that if their bishops and priests, so called, have real Orders, they did not get them from the British Church. *If* they have any true Orders, they must have got them through St. Augustine and the other missionaries sent by the Apostolic See to convert the Anglo-Saxons. The modern Anglicans can show no pedigree connecting them directly with the British Church. The only links of connection between them would be through Rome, in case both could trace their line of Bishops to Rome.

D

Secondly, suppose those antiquaries could prove their libel against the ancient British Church, that it was not subject to the Apostolic See—what then? Would that discovery better the position of the Anglicans?

E.

It would only prove that the early British Church was then in as bad a plight as the Anglicans are now; that it was not an Apostolic Church any more than they are, nor

* St. Matt. xiii. 28.

† 2 Tim. iii. 7.

any part of the Apostolic Church. How will that serve the cause of Anglicans? It merely gives them the poor consolation of knowing that they have companions in misfortune, which is very cold comfort indeed. Prisoners sent in gangs to Siberia enjoy this dismal kind of consolation.

F. Thirdly, if the early British Church were on a level with modern Anglicans, Rome would not have in her Calendar the Saints of the British Church. The Apostolic See will not, I think, canonize any holy Anglican curates!

G. 4. Then, again, very many Anglicans whose consciences are uneasy, are severely forbidden by their directors, so called, to take obvious and proper means to have their doubts settled. And they are taught that they are bound to obey the directors placed over them by God.

It would be a real act of charity to these distressed souls to teach them that no obedience is due to any man who cannot show good title-deeds for the authority which he claims.

G. Can Anglican vicars and curates prove from Scripture, from Councils, from early Fathers, from the Doctors and Theologians of the Church, that they really have a commission from our Lord to teach their disciples not to acknowledge the authority of St. Peter? Can they from the New Testament, or from Church history, with the aid of Dr. Littledale, make out that they have a strong claim to implicit obedience, and that St. Peter has none? In fairness and justice let them abstain from commanding their disciples, under pain of heavy censures, to abstain from having anything to do with Rome, till by a careful study of Scripture and Church history they have themselves discovered clear proofs (1) that they are rightly ordained; (2) that they have powers to absolve and direct consciences without any authorization from Bishops or Popes; (3) that they are sent and duly commissioned by our Lord to teach that Peter is not the Rock on which He built His Church; that He did not give the keys to Peter; (4) that neither the Apostles nor the Apostolic See is at all infallible, or has any claim to obedience; but that godly-looking curates are infallible and can claim blind obedience, but need not themselves obey; and that it is a sin against the

Holy Ghost to disobey them, but sheer holiness if they disobey and defy Bishop and Apostle. It ought to be clearly explained to all Anglicans that when they are old enough to see into what a confused and perplexing state their consciences are thrown, they *have a right*, which no curate or vicar or director can take from them, to take all means to settle their doubts, and furthermore *that they are bound* to do so.

5. Lastly, it would help Anglicans to re-union with the Catholic Church if they were rightly informed about their Orders. The points to be clearly set before them are briefly these.*

First, that the Catholic Church admits fully the validity of Orders conferred by heretical or wicked bishops; as much as the validity of Baptism rightly administered by a heretic or a pagan; and consequently, the Church never denounced as invalid the Orders of the Arians, or the Eastern schismatics and other similar sects.

Secondly, that the Roman Catholic Church refuses to admit the validity of Anglican Orders merely on what we may call *historical grounds*. If Anglicans could disprove certain alleged facts, the Roman Catholic Church would most certainly admit the validity of their Orders, and forbid re-ordination.

Thirdly, the case alleged against Anglican Orders is as follows:

1. That the Geneva men who were the leading spirits in the reigns of Edward VI. and Elizabeth had themselves no belief whatsoever in Orders as a sacrament; considered Orders quite unnecessary; *detested the doctrine that supernatural powers were conferred by Orders*.

2. That they purposely altered the Consecration and Ordination Service in order to get rid of all words or ceremonies that signified the conferring of sacerdotal power.

3. That the Thirty-nine Articles deny that Order is a sacrament of the Gospel, or anything more than a state of life sanctioned in the Christian Church.

* I only give the points in short. I attempt no proof, because I have elsewhere fully discussed the question of Anglican Orders. See *Lectures on Ritualism*, IX. X. XI. XII.

4. That there is strong evidence to show that the Elizabethan bishops would, if so permitted, have much preferred to do without any form of consecration.

5. That a report was current at the time, or soon after, that at the Nag's Head Tavern they ridiculed the notion of consecration, and went through a mock ceremony.

6. That on this point, as on many others, their wishes were overruled by Queen Elizabeth's will, and they were compelled to go through a ceremony of consecration.

7. That the new Archbishop Parker, the Father of the new hierarchy, who subsequently consecrated the other bishops, went accordingly through a ceremony of consecration at Lambeth *between five and six o'clock in the morning in the month of December.*

K. 8. That either this hour was selected in order that the people might know nothing of this consecration, or

9. The account given in the Lambeth Register is, as has often been asserted, not genuine, but a forgery.

10. That at this consecration the consecrating bishop was Barlow; that Barlow publicly in Henry VIII.'s reign professed his utter disbelief in the necessity of consecration; that no trace of Barlow's own consecration has ever been found in the Registers of the Sees which he occupied.

11. That though it is alleged that three other assistant-bishops took part in the consecration, this would not in the minds of Catholics clear up the doubts brought in by Barlow.

12. That the form of consecration used in Elizabeth's reign, and also the form of ordination, was such as would not be considered valid in the Roman Catholic Church.

13. That the neglect and the profanation of the Sacred Mysteries which prevailed in England for nearly three centuries, and the general disbelief in the Real Presence, authorize a well-grounded hope that there was no Priesthood in the Established Church.

14. That the contempt for Baptism which became common in England renders it doubtful whether many of the bishops and clergy, through want of Baptism, were capable of ordination.

K. 15. That a man so conversant with the Church history

of Anglicanism as Cardinal Newman is, after a careful study of the question, declared that he found it quite impossible to believe in Anglican Orders.

16. That lately an Anglican clergyman who wrote a book in defence of Anglican Orders, was subsequently so convinced of the badness of his case, that he, with two other clergymen, had themselves consecrated bishops—so they declare—in some mysterious way, somewhere on sea or on land, the precise spot we are not told—and these issued a proclamation inviting the Anglican bishops and clergy to come to them to be re-ordained and consecrated, in order that the Anglican Church might have the blessing of true priests and real bishops.

17. That several attempts have been made by Anglican writers to disprove these charges; that if they had been disproved, the Holy See would undoubtedly acknowledge Anglican Orders as valid, and not allow a great sacrilege to be committed by the re-ordination of priests rightly ordained already. But that, as the facts stated have never been refuted, the Apostolic See, which, as we have seen, is guided by the special assistance of the Holy Ghost, has never recognized these Anglican Orders as valid. Such men as Cardinal Newman and Cardinal Manning, and a host of others, were held to be simple laymen when they were reconciled to the Holy Church, and ordained as any other layman would be, not conditionally but absolutely and without any condition.

K.

18. That on the other hand Anglican clergymen, as far as we can see, have nothing to oppose to the verdict of theologians and the judgment of the Apostolic See save their own inward assurance that they are true Christian priests, and the soothing response which comes back to them from a certain portion of their disciples: "Yes, you are true priests; we are sure of it, *we feel it*." A judge or jury would not pronounce a forged will valid simply because certain sanguine ladies who benefit by it *feel* that it is valid.

K.

19. That no Roman Catholic priest, unless his conscience had become quite dead, would dare to stand at the altar or administer sacraments if a tithe of these

arguments existed to cast a doubt on his ordination. The faithful would not put up with it. His bishop would make haste to rectify his ordination.

K. 20. That with regard to the confessional and the absolution given by Anglican ministers, this must be added, that if an officer is gazetted a colonel, he cannot act till a regiment is assigned to him. If a lawyer is appointed judge, he must wait till the proper authority tells him in what court he must sit as judge. If a priest is consecrated bishop, he is powerless till a see is given to him. He has all that Orders can give him, but as yet *no jurisdiction*. Till a colonel has his regiment assigned him he has *no jurisdiction*. A judge till appointed to a certain court has no jurisdiction. In like manner, every priest of the Holy Catholic Church, although he knows that by Holy Orders he has received the power of absolving, yet knows at the same time that he must, as the colonel, the judge, and the bishop, wait for jurisdiction before he begins to absolve. The Bishop or the Apostle must fix the sacred tribunal in which he is to sit and exercise his powers, and what portion of the faithful is to be subject to his absolving power. Till this is done, every attempt on his part to absolve would only be a grievous sin of sacrilege, and his sentence would be as null and void as if an English colonel were to give orders to a German regiment.

21. The verdict, therefore, of all the most competent authorities, and above all of the unerring Apostolic See, is that the Anglican bishops and clergy are a body of respectable laymen, some of whom, for reasons known to themselves, take great delight in acting as Catholic priests and going through certain priestly functions; and, strange to say, their celebrations are much admired and encouraged by a certain portion of the Anglican laymen and women.

22. It appears, then, that when Anglicans speak of their priests, their bishops, their nuns, their Mass, their Blessed Eucharist, their confessors, directors, absolutions, and the rest, they are using the figure of *Catachresis*, a learned word for a misuse or abuse of language.

“HÆC LOQUERE ET EXHORTARE.”

(*St. Paul to Titus* ii.)

QUESTIONS.

- A. It is said to Anglicans : “ Will you leave the Church of your Baptism ? ”
What is the Church of their Baptism ? Is there a Baptism that makes children Anglicans or Presbyterians, &c. ?
- B. Are Anglicans bound to make a long study of Church history before they follow their conscience and become reconciled to the Apostolic Church ? Was this required of the early Christians ?
- C. The early British Church is held up to Anglicans as a model not subject to Rome. What is the answer ?
- D. (1) Are Anglicans in any way descendants from the British Church ?
- E. (2) If the British Church had not been subject to the Apostolic See, it would not have been an Apostolic Church, no more than Anglicans now.
- F. (3) The Apostolic See has canonized British Saints, will it canonize any Anglicans ? Would it honour British Saints if the British Church were on a level with modern Anglicanism ?
- G. Are Anglicans with unsettled consciences bound to obey Anglican Directors who forbid them to inquire ? Can these Directors show their commission from our Lord ?
- H. Are Anglican Orders valid ?
- I. Does the Apostolic See reject the Orders of all heretical sects ?
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